

¶ Imprinted at London by John  
Beale, dwelling in Alders-  
gate streete 1615.

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ΠΑΝΟΠΛΙΑ ΤΟΥ ΘΕΟΥ.

THE  
VWhole-Armor of God

OR  
THE SPIRITUAL FURNITURE  
which GOD hath prouided to keepe safe euery  
CHRISTIAN SOVLDIER from all the  
assaults of Satan.

First Preached, and now published for  
the good of all such as well vsit:

BY

VVilliam Gouge B.D. and Preacher  
of Gods word in Black-fryers LONDON.

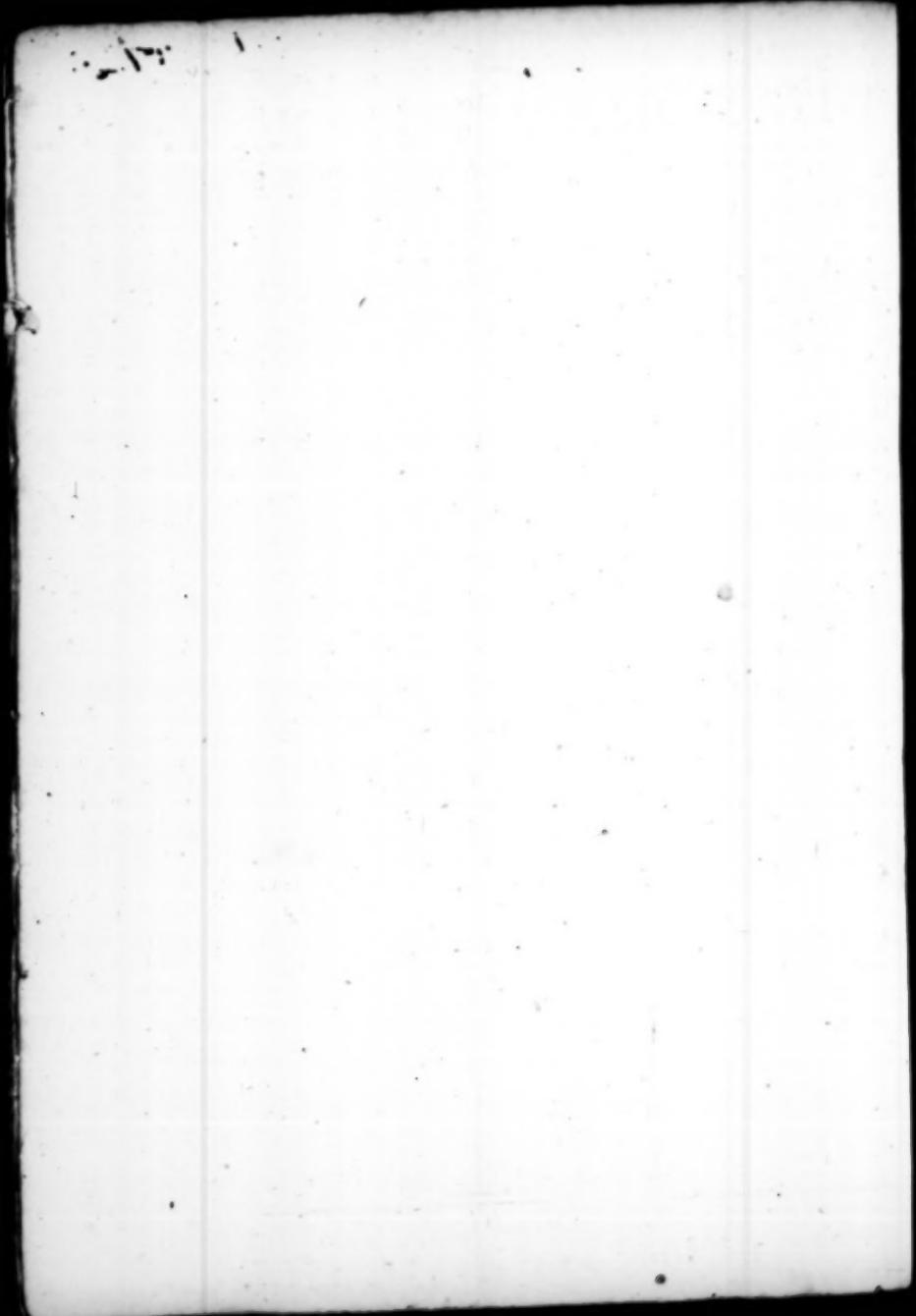
1. COR. 16. 13.

Watch ye stand fast in the faith quit you like men be strong.

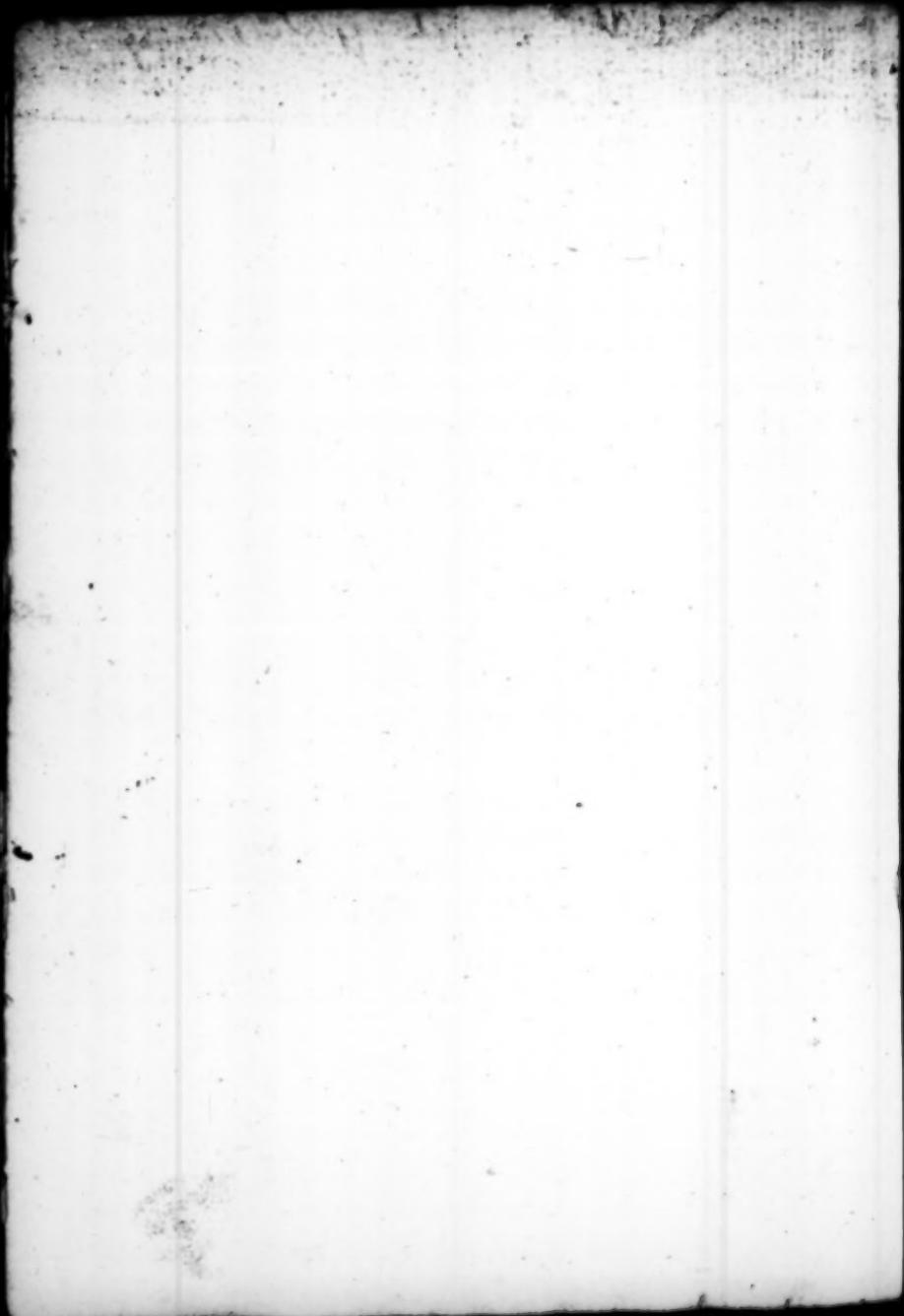


AT LONDON

Printed by JOHN BEALE. 1616.



Geppen off vgar 1723





# To the Right Hon<sup>ble</sup>

S<sup>r</sup> JOHN JOLLES KNIGHT LORD  
MAIOR of this Honourable City of London, and to  
*the Right Worp<sup>ll</sup> Mr. Sherifffes, together with all the*  
*Right Worp<sup>ll</sup> Schatours, and Aldermen, Grace*  
*and Peace in this world, Rest and Glory in*  
*the world to come.*

*Right Hon<sup>ble</sup> Right Worp<sup>ll</sup>*



Our Honour and Wor-  
ships being (by the good  
guiding prouidence of  
God) the Generall, Cap-  
taines, and Lieutenants  
of this Metropolis, this  
chiefe City and Castle of  
the Kingdome, where-

in (by the same Prouidence) I am (though one  
of the meanest, yet) one of the Watchmen, To  
whom ought I rather to present these fruities of  
my Watchmans function, then vnto your Hon'  
and Worships? As duty in regard of your pla-  
ces, so gratefulnes also in regard of your kind-  
nesses

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THE EPISTLE

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\*Stratford  
Boro.

nesses, require as much. My Father, Grandfa-  
ther, and other predecessors, haue of old from  
time to time bee[n] beholding to this Honoura-  
ble City : the kindnes which they formerly re-  
ceiued is still continued to me. Other respects  
there be which in particular haue obliged me  
vnto your Hon<sup>r</sup> and Wor<sup>p</sup>. It hath pleased your  
Honour to beautifie the \* place of your Birth  
with a faire free-schoole, and eight almes-hou-  
ses, erected (to vse the words of that *Inscription*  
which is set ouer the first entrance thereto) to  
the honour of God and relief of the poore. This place  
being the place where my Father, my selfe, ma-  
ny of my children and kindred were borne, I  
could not but make an honourable mention of  
your Honours Charitie to it. What your Honours  
affection is vnto me hath been of late declared  
when hauing occasion to vse your Hon<sup>r</sup>s fauor,  
I could not be more redy to desire it, then your  
Hon<sup>r</sup> was to affoord it. The like I am bound  
to acknowledge of the right Wor<sup>p</sup> & worthy  
Knights S<sup>r</sup> Will. Crauen, S<sup>r</sup> Tho. Middleton, and  
S<sup>r</sup>. Tho. Hayes. There are also particular re-  
spects whereby I am bound vnto your Wor-  
ships, (M<sup>r</sup> Sheriffes.) Especially vnto your Wor-  
ship

fhip (Master Iohn Gaare) whose loue and kindnes to me hath beene as great, as if by the neest bond of nature I had beene knit vnto you. As I doe with all humble thankfulnes acknowledge the fauours which I haue receiued from this Honourable Cittie in generall, and from your Honour and Worships in particular, so from my heart I desire the Almighty to remember you all in goodnes, and not wipe out the kindnes which is shewed to the Ministers of his word, and to poore distressed people. Long hath the Gospel beene purely, powerfully, plentifully preached in this honourable Cittie, and great countenance and maintenance hath by many therin beene giuen thereunto. Good orders haue within these later yeares beene taken for the better sanctifying of the Lords Sabbath. Much releefe is from time to time giuen to the poore. These and such like workes of Piety and Charity are the bewty, honour, strength, and wealth of this Cittie. Right Honourable, and Right Worshippull, Goe on this way (which is the onely right way) to procure the peace and prosperity of your Cittie. Let the Ministry of Gods Word bee more and more promoted: Let the

Lords Sabbaths haue their due rest, let the poore bee relieved, and the oppresed bee succoured, let profane persons and all evill doers (the enemies of Christian Politie) bee punished: In a word, let Gods ordinances be aduanced, and right judgement executed; and so shall London bee accounted the *City of the great King*, where he will delight to dwelt, and bestow his blessing. For in these things is God highly honoured: Now God who can and will performe it, hath said it, *Them that honour me will I honour*. It lieth much in the power of Magistrates to procure or hinder the blessing of God in those Cities and places over which they are set. For they being publike persons, their good deeds are by the wise God publikely rewarded, and their evill deeds publikely reuenged. Right Hon<sup>ble</sup> and Right Worp<sup>h</sup>, accept, I pray you, the dutie, and pardon the boldnes of your watchman. And O Lord of Lords doe good to this *City of thine*, continue the peace and prosperity thereof: so praieth  
1 SAM. 2.30.

Your H<sup>r</sup>s and W<sup>ps</sup> in all  
duty for ever bounden,

WILLIAM GOVGE.

# TO THE RIGHT

HONOURABLE, RIGHT WORSHIPFUL

and other my beloued Parishioners, Inhabitants of the

precinct of Blackefryers London, together with all that in

this City, or els where haue heard these Lectures prea-

ched , or shall reade them printed,

Grace in Christ.

Right Honourable, Right Worshipfull, Beloued



Mong the many great bles-  
singis which the Lord  
hath beene pleased to be-  
stow on mee, his poore ser-  
vant, unworthy of the  
least, I account this to be  
an high Fanour, that bee

bath put me in this ser-  
vice, and appointed me to be one of the Ministers  
of his Word. Basely is this calling accounted of by  
the greater, and vulgar sort of people : but my con-  
science beareth me witnesse that I receave such com-  
tentment therein , and hold my selfe so honourred  
thereby, as I preferre it to all other callings, and am  
prouoked thereby to giue some eidence of my thank-  
full acceptance thereof: which better I know not how  
to doe, then by employing and improuing, to my poore  
power, the talent which my Master hath committed  
to my charge. I am not ignorant how insufficient I

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THE EPISTLE

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am therunto, and that not onely w<sup>r</sup> regard of the  
2.COR.3.16. greatness of the worke (wherunto who is suffi-  
cient?) but also in comparison of other Ministers,  
whom God in great number hath raised vp in these  
our daies. Yet withall I know that the great Master  
Matas.23. accepted the imployment of two talents as well as  
of fiftie: yea if he that receaved but one talent had  
imployed it, even he also shoulde haue beeene accepted:  
2.Tim.4.8. for God, the righteous Judge, neither exacteth,  
nor expecteth more then he giveth. If there be a  
willing mind it is accepted according to that  
which a man hath, and not according to that  
which he hath not. This is it which moueth me, as  
2.COR.3.12. by Preaching, so also by publishing some part of  
my labours in Print to secke the edification of Gods  
Churche I account Preaching the most principall  
Mar.3.6.15. part of my function: for this is Chrysis charge, Goe  
preach the Gospell; and this is that ordinance  
wherein and whereby God doth ordinarily, and  
most especially manifest his owne power, and be-  
stow his blessing. This is it therefore whic平 hitherto  
I haue most attended vpon, and intend so to conti-  
nue as long as God shall affoord me ability and liber-  
tie. Yet I doubt not but Gods people doe also receive  
much benefit by the sundry treatises in divers kinds  
pub-

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TO THE READER.

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published in print. For as Preaching is of power especially to worke upon the affections, so Printing may be one especial meane to informe the iudgment.

For that which is Printed lieth by a man, and may <sup>Vox enedita  
perit, littera  
scripta manet.</sup> againe and againe be read, and thorowly pondered, till a man come to conceiue the very depth of that hee readeith. Besides herein is a great benefit of printing, that the gifts and paines of Gods seruants are made much more common then otherwise they could be: hereby we pertake of the labours of those who haue liued in former times, or in other countie, and whom we could never haue heard speake.

Now a good thing, the more common it is, the better it <sup>Estum quo  
communius es  
melius.</sup> is. It cannot be denied but that knowledge and learning haue wonderfully increased by the benefit of printing. Wheras there is a common complaint against the multitude of Booke, it is either against idle and enill Booke, or els an vnjust complaint. If it bee said, that there can nothing bee written but what hath bee written before, I answe, that though it should be true in regard of the summe & substance of matters, yet in regard of a more full opening, a more perspicuous deliuering, a more evident prouing, a more powerfull urgynge and pressing of points, a more fit applying of them to present occasions, more

and

Alliquid ~~nuus~~  
adgit Auctor. and more may be, and daily is added by sundry Au-  
thors, whereby the Church of God is much edified.  
But may not the same argument be alleadged against  
Preaching? and doe not many alleadge it? Howsoe-  
uer some, too eniuously minded, censure the meanes  
which God in mercy hath affoorded for the building  
up of the body of Christ Iesus, my desire is every way  
to doe what good I can; and therefore I haue beeene  
bold to commit to your eies and reading some part of  
that which I haue heretofore commended to your  
cares & bearing. I doe now make a trial of my paines  
in this kind: if I shall obserue that Gods Church rea-  
peth any benefit thereby, I shall be encouraged to  
take the more paines hereafter, as I shall find any lea-  
sure. I am the seruant of Christ, and of his Church:  
so long as my life, health, strength, liberty, or any abi-  
lity is by the good prouidence of God preserved vnto  
me, my desire is to spend it in the seruice of Christ,  
and of his Church. Among others I especially intreat  
you (my Beloued Parishioners and Auditors, of what  
rancke or degree soever ye be) in the best part to inter-  
pret, and with the best mind to accept these my endea-  
vours; whereby, though I haue aimed at a more gene-  
rall good then I could by preaching (hoping that mas-  
ty whom I never knew nor saw may reape some bene-  
fit

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TO THE READER.

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fit by my paines;) yet especially I meend your good  
whose proper & peculiar Minister I am, & for whose  
soules I march, as he that must give an account. In this  
small volume I make of publishing some of my medita-  
tions, I begin with the last part of my labours, because  
they are freshest in your memories that heard them  
preached, and containe points more largely discus-  
sed, and, as I take it, of greater use then any other,  
which shewes the course of my Ministry I haue  
handled. For the time of our life being a time of war,  
a time whereas our spirituall enemies (who are ma-  
ny, mighty, malitious, sedidous, and subtile) put forth  
their strength, and bestirre themselves to the utter-  
most that possibly they can; seeking whom to de-  
uise, what can be more bethoufull, then to discouer  
their chancing stratagems and wyles, to declare wher-  
in their strengths lieth, to furnish Christis soldiers  
with compleat armour and sufficient defence, and to  
shew how our enemes may bee disappoyneted of their  
hopes, and me stand fast against all their assaillants? This  
is the scope of this Treatise. The Analysis and Ta-  
bles which I haue caused to bee set before and after  
the Booke, doe point out the severall and distinct  
points contained therein, so as I need not beere make  
any repetition of them. I haue laboured to be as per-

1. Pet. 5. 3.

specie-

TO THE READER.

Spacious and briefe as I could in handling so weighty  
matters. I haue in many places deliuered no more  
then the heads of such points as I largely handled in  
deliuering them out of the Pulpit : which any may  
well conjecture to be so, that shall know that the sub-  
stance of almost an hundred severall sermons is con-  
tained in this Treatise. My desire of brevity moued  
me to referre the quotation of most places of scrip-  
ture vnto the margent, and to leaue the text to bee  
searched out by the Reader, which I wish thee to doe  
as thy pleasure will permit thee. That which affoorded  
me opportunity to publish this Treatise, was the kind-  
nesse of the Right worshipfull William Rowe Es-  
quire, and the right religious Cicely Rowe his  
wife, at whose country bouse being entertained a good  
part of the last summer, I found leasure to review, and  
copy out my notes, which had not beeene possible for  
me to haue done if I had beeene in London : so that  
in this respect both I my selfe, and all that shall reape  
any benefit by these my labours, are beholding to  
them. To conclude, I commend this Treatise to your  
diligent reading, and favourable acceptance, my selfe  
to your Christian prayers, and all of us to the good

Blackfriars Grace of God, and rest

London,

2. Febr.

1616.

Your seruant in the Lords worke,

WILLIAM GOVSE.

An Analysis or Resolution of a Direction laid  
downe by St Paul in the sixt chapter to the Ephesians,  
from the beginning of verie 10, to the end of verie 10.

The scope of this Direction is to keepe vs safe against all the  
assaults of our spirituall enemies.

1 Necessity of the point, Finally.

1 The Manner, where-  
by is declared the

1 Affection of the { Mildnesse,  
Apostle, whereby } My  
is intimated his { Bre-  
Humility, { theren.

2 To be courageous  
Here note,

1 The duty it selfe, Be strong.  
2 The ground thereof, In the Lord.  
3 The motiue thereto, In the power of  
but might.

In this direction notes,

2 Matter, wherein is required

3 To bee well pre-  
pared.  
Here note

1 The dutie.  
1 Generally sett downe.

Once, ver. 11. Here note

3 End, Here  
is declared  
the  
Againe vns.  
13 (B)

3 Particularly exemplified, (C)  
1 Motiue, ver. 13. (A)

1 The Action, Pass.

1 The Ob-  
iect, Armor.  
Described  
by

1 The kind of it, { Armes  
of God. { whole  
ency of it, { Armor.

1 Benefit { Able  
of Armor, { hand.

1 Enemy { Name,  
against whom to Disell.  
bee vied, described  
by his Tempta-  
tions, my-  
self amplified  
by the genera-  
lity, all.

Meanes whereby it may be the better performed, ver. 13 (D)

	1 The kind of Combat,	3 Profile.
(A) The Motiu is drawne from a Christian combate. Wherein note,	1 Defendants, <i>vv.</i>	
	2 Complainants	1 Negati- vely,
	3 Challen- gers or Assaulters described	3 Not flesh and blood.
	4 Affir- matively by their	1 The kind of Priest- olit,
		2 Their <i>Worl- dly King- dom,</i>
		3 Their <i>Worl- dly vassals,</i>
		Dark- ness of the world.
		1 Power, Powers.
		3 Nature, Spirits.
		4 Quality, Wickednesse.
		5 Cause of fight, Human things.

(B) In the repre- sentation of the duty, Note	1 The action, Take to you	
	2 The object, Whole armour of God.	
	3 The End,	1 Of Fight, in the world.
	4 The instrument.	2 Of conquest, basing done at,

The Heads of such generall points as  
are handled in this Treatise, set downe  
Alphabetically.

<i>Mbassadors of</i>	<i>Faithfulnesse of Ministers.</i>
<i>Christ.</i> 494	499
<i>Armour of</i>	
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<i>Faith.</i> 190	Ministers. 494.&c.
	Mysterie. 488
	pass-

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<i>Persecution.</i>	509	<i>Sinne.</i> 148.157.171.370.	399
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<i>Petition.</i>	357	<i>Souldiers spirituall.</i> 19.287	
<i>Prayer.</i>	325,&c.	<i>Teares.</i>	432
<i>Preparation of the Gospell of peace.</i>	160,&c.	<i>Thanksgivning.</i>	387
<i>Preaching.</i>	217.481.487	<i>Troubles.</i>	177
<i>Presumption.</i>	15.33.49.281.	<i>Trash.</i>	123
	333	<i>Vowes.</i>	437
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<i>Promises of God.</i>	262,&c.	<i>Watchfulnesse.</i>	48.450
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<i>Purgatory.</i>	367	<i>Wisdome.</i>	313.522
<i>Righteousnesse.</i>	144,&c.	<i>Word of God.</i>	308
		<i>World.</i>	78

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### *The Printer to the Reader.*

*Good Reader.*

I haue taken the best care that I could to set foorth this worke in the best manner as I could for true printing; yet I cannot denie but that some faults haue escaped in some copies: such diligence hath beeene vied by the Author in correcting his worke, that so oft as his leasure permitted him, he came himselfe to the Presle, and as he found a fault amended it, so as there are very few faults but are amended in most of the Booke. If therefore thou meere with any slippe that may make the fence obscure, compare thy Booke with some others, and thou maest finde it amended.

1 The Duty, Stand.

1 The manner of performing it. Here are to fix pieces of armour resembling fix graces

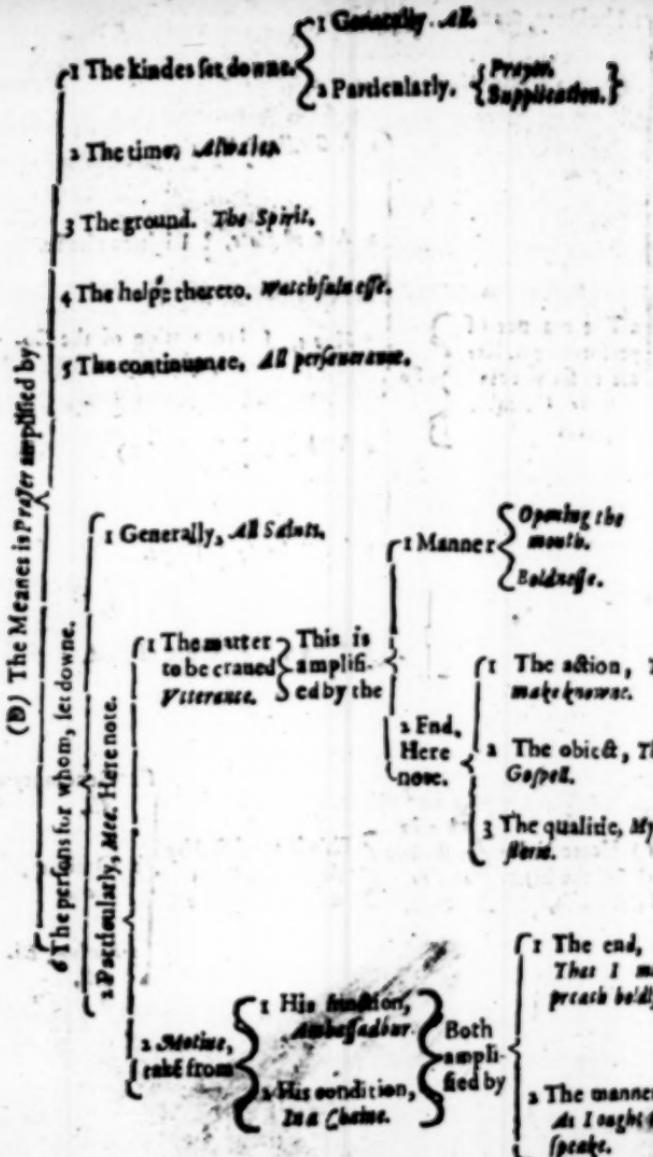
(A) Heere is declared the benefit of Faith,

Wherby  
ye shall be  
able to  
quench.

- 1 A Girdle, } Veritie.  
2 A Breast-plate, } Righteouſneſſe.  
3 Shears, } Preparation of the God-  
spell of peace.  
4 A Shield, } Faith. (A)  
5 An Helmet, } Hope.  
6 A Sword, } Word of God.

This is amplified by the object, Darts, described by the

1 Generality  
All.  
2 Qualities,  
Fiarie.  
3 Author, The  
self.



# THE VVHOLE Armour of God.

EPHESIANS 6. 10.

Finally my Brethren be strong in the Lord, and in  
the power of his might.



Ainst Paul hauing deliuered  
such <sup>a</sup>doctrines of faith, and  
<sup>b</sup> precepts of manners (both  
<sup>c</sup> generall concerning all  
Christians, and <sup>d</sup> particu-  
lar concerning the distinct  
degrees of severall persons  
in a familie) as hee thought  
most meete, in the closing

<sup>a</sup> Chap. 1, & 2.  
<sup>b</sup> Chap. 4, 5.

<sup>c</sup> Chap. 6.

<sup>d</sup> From Chap. 4  
vers. 1. to Chap. 5.

<sup>e</sup> Chap. 22.

<sup>f</sup> From Chap. 5  
vers. 22. to Chap. 6.

<sup>g</sup> Chap. 10.

vp of his Epistle, giueth a worthy direction for the bet-  
ter performing of them all; which is to bee courageous <sup>The same.</sup>  
and well furnished against all those difficulties and dangers,  
wherewith they are like to meeete in their Christian course.

B

well

Well knew the Apostle that the best Christians while heere they live in this world, are both prone to faint by reason of their owne weaknesse, and also in hazard to be foiled by reason of their enemies power; therefore hee taketh vpon him the person of a wise, vigilant, and valiant Captaine; and in souldier-like termes animateth the Lords Souldiers, that they neither faint in themselves, nor be daunted with their enemies.

*The Resolution.*

This *Direction* is continued from verse. 10. to 21.

i. That we be courageous, ver. 10.

The parts of it are two: 2. That we be well prepared: v.ii, &c.

In the former note } 1. The manner } of th' Apostles exhortation.

The *manner* is in these words, *Finally my brethren.*  
The *matter* in these, *Be strong in the Lord, &c.*

In the } 1 the Meanes, how } wee must bee well  
Latter note } 2 the Motiue, why } prepared.

The meanes is *to be well armed*, which point is first in generall laid downe: and then in particular exemplified.

\* *Put on the whole ar-  
mour of God* The generall is once declared, ver. 11. and againe, (because of the necessitie thereof) repeated ver. 13. and in both places amplified by the end.

\* *That yee may be able to stand, &c.* In the particular exemplification there are six *spirituall graces*, fitly resembled to *six pieces of Armour*.

\* *Vers. 14, 15,* Now because of our selues we are as children, and no better able to wield this Armour of God, then *vers. 16, 17.* <sup>16, 17.</sup> *Seri. 17, 39,* <sup>1. Ser. 17, 39.</sup> *vers. 18, &c.* <sup>1. Ser. 18, &c.</sup> *b* *David the armour of Saul*, the Apostle addeth that heavenly exercise of *prayer*, teaching them how to

pray

pray for themselves and others: especially for him who was one of their chiefe guides.

The *motive* is taken from the *danger*, in which we are by reason of our spirituall enemies, whom hee describeth *vers. i 2.* Every word almost in this *direction* is of weight, and worthy to be searched into.

The first point in order is the *Manner* of the Apostles exhortation,

- which set- } 1. The necessity of the thing vr-  
teh forth,      ged, *Finally.*
- } 2. The affection of him that vrgeth  
              it, *my Brethren.*

The originall word translated *finally*, signifieth, a <sup>1. Obs.</sup> ~~and~~ <sup>2. The necessity</sup> ~~one~~ <sup>of this direc-</sup> ~~point~~ <sup>tion.</sup> *remainder*, and implieth that yet remained one necessarie point to be deliuered before he made an end, as if with more copie of words he had thus said; *T hough I* <sup>have</sup> *sufficiently instructed you in doctrines of faith, and precepts of manners, yet there is one needesw<sup>t</sup> point beindne,* <sup>1. Obs.</sup> *which being deliuered, I may well conclude all: there is yet (I say) a remainder, and the onely remainder of all, by whiche ye may make good use of all that hath beene hitherto deliuered, without whiche, all will be in vaine.*

Is this direction so needfull a point? a point which *vse.*  
may not bee omitted? a point worthy of the last place,  
as most of all to bee remembred, then <sup>2. Obs. 2.1.</sup> *\* ought wee to*  
*give the more earnest heedeth therunto, left at any time wee*  
*should let it slip.* In hearing wee must well heede it · af-  
ter wee haue heard it, wee must well keepe it, and<sup>1</sup> not  
let it slip like water put into a colinder or riuen dish.

To vrge this point yet somwhat the more forceably,  
the Apostle in the next place manifesteth his affection  
in these words, *my brethren*, which declare both the

*Humilitie* of his minde, and the *gentlenesse* of his spirit.

*Obser. 3.*  
The Apostles  
humilitie.

\*Chap. 4.v. 18

\*Verg. 5.8.

\*Rom. 12.16

\*Mat. 23.7,

&c.

*Reason.*

\*Gal. 2.10

Eph. 4.6.

\*1 Cor. 12.13

\*Gal. 3.28.

*Use.*

Account all  
Brethren.

\*Heb. 3.11,14

*Brother* is a word of equalitie: in calling them *Brethren* he maketh himselfe equall vnto them, though he himselfe were one of the principal members of Christ's bodie, one of the eies thereof, a Minister of the Word, an extraordinarie Minister, an Apostle, a spirituall Father of many soules, a planter of many famous Churches, yea the planter of this Church at *Ephesus*: and though many of them to whom he wrote, were poore meane men, handicrafts men, such as <sup>a</sup> laboured with their hands for their liuing: and many also <sup>b</sup> seruants and bondmen; yet without exception of any, hee termeth and counteth them all his *brethren*, and so <sup>c</sup> maketh himselfe *equal to them of the lower sort*. Behold his humilitie: For if to affect titles of superioritie, as *Rabbi, Doctor, Father*, bee a note of arrogancie (as it is, <sup>d</sup> and therefore Christ in that respect taxeth the Scribes and Pharisees) then to take and giue titles of equality, is a note of humilitie. The like notes of humility may bee oft noted both in other Epistles of this Apostle, and in the Epistles of other Apostles; yea and in all the Prophets also.

Well they knew that notwithstanding there were diuerse offices, places, and outward degrees among Christians; yet they <sup>e</sup> all had one *Father*, and were fellow members of <sup>f</sup> one and the same bodie, and in regard of their spirituall estate <sup>g</sup> all one in Christ Jesus.

Take my Brethren the Prophets, take the Apostles, yea take Christ himselfe for an example of humilitie. For Christ though hee were Lord of all, yet for as much as <sup>h</sup> he tooke part with vs, and so all were of one, *hee was not ashamed to call us Brethren*. Who then can disdaine

dishame to call any Saint Brother? This point of humblie and meekenesse Christ willeth vs after an espe-  
cial manner to learne of him. It is a grace which  
will highly grace vs before God and man. It maketh  
vs amiable in Gods eies, who <sup>Mat.11.19</sup> *giveth grace to the lowlie:* <sup>Psa.3.34</sup> and it maketh our company very acceptable to men.  
An humble minded man who maketh himselfe equall  
to them of the lower sort, and accounteth all his bre-  
thren, will bee sociable and willing to conuerse with  
any for their mutuall good. But proud and ambici-  
ous spirits are full of scorne and disdaine, so as man  
cannot well endure their company, and <sup>I Cor.10.12</sup> *God will re-*  
<sup>1 Psa.5.5.</sup> *fite them.* Wherefore to conclude this point, whatsoeuer  
your parts of nature, or gifts of Gods spirit bee,  
whatsoever your place or calling bee, whatsoever ex-  
cellency or eminencie you haue aboue others, remem-  
ber that all Saints haue one Father, all are of one body,  
all are one in Christ, therefore all account one another  
*Brotheren.* Let Magistrates, Ministers, and all of all sorts  
apply this.

As for such profane persons who deride the Saints <sup>Vse 2.</sup>  
forgiving this title *Brotheren* one to another, doe they  
nor thorow those Saints sides strike the Prophets, the  
Apostles, yea and Christ himselfe?

Note further the gentle and milde spirit of the Apo-  
stle; *Brotheren*, is a title of kindnesse and loue: <sup>Obser 5.</sup> *My*, an  
attribute which addeth emphasis thereunto. In other  
places hee vseth other attributes, which adde greater  
emphasis, as <sup>1 Cor.15.18</sup> *My beloued brotheren,* <sup>Pbil.4.1.</sup> *My brotheren be-*  
*held and longed for.* So likewise other phrases which  
imply as great meekenesse and gentlenesse, as <sup>Gal.4.19</sup> *My lit-<sup>2 Cor.4.15.</sup>*  
*tleschildren,* <sup>1 Cor.15.18</sup> *My beloued children,* &c. <sup>It</sup> *A brother and*

It was not want of authority to commaund that made him thus gently exhort; but rather an earnest desire that hee had to perswade, and even prouoke them to doe that which was their bounden dutie and tended to their good. Marke how hee dealeth with *Philemon*, vers. 9, 10, 20. by this meekenesse he insinuateth himselfe into them, and sheweth that hee seeketh not himselfe, and his owne good, so much as *them* and *their good*.

*Use.*

Inforce exhortations with evidences of loue.

1. Tim. 2. 14.

*Simil.*

Learne Ministers, Masters, Parents, & all Christians how to enforce your exhortations and perswasions: even with evidences of loue, with all mildnesse and gentlenesse. (*The seruant of the Lord must not strike, but be gentle toward all men.*) Thus shall yee give them a pleasant sauour and sweet relish, yea though the things whereto ye exhort be vnpleasing to mens naturall taste, and carnall appetite. When fulsome potions or bitter pills are sweetned with sugar, they will the sooner be swallowed, and better digested: so exhortations seasoned with termes of mildnes and gentlenes.

Thus much for the *manner* of the Apostles direction. The matter followeth, the first part whereof is in these words, *Be strong in the Lord, and in the power of his might:* where note, first, *what* is required, secondly, *how* that which is required may be performed.

The thing required is to be *strong*, the Apostle here speaketh of an inward spirituall strength, the strength of the inward and new man, and his meaning is that we should be valorous and courageous in the performance of those Christian duties which we take in hand.

2. *Dell.*  
Spirituall va-  
lour needfull.

*Christian valour and spirituall courage is a needfull grace.* Note with what variety of phrase the Apostle doth exhort

exhort hereunto, <sup>1</sup> Cor. 16. 13, Stand fast, quit you like  
men, be strong : hereunto <sup>2</sup> God perswadeth his servant  
<sup>3</sup> Iohn, and <sup>4</sup> David, his sonne Solomon. <sup>5</sup> David had in  
him this holy valour and courage, when he went a-  
gainst Goliath, and <sup>6</sup> Paul when he was going to Ierusa-  
lem. But most valorous and strong did Christ our cap-  
taine shew himselfe when he was going vp to Ierusalem  
to suffer, <sup>7</sup> The Euangelist saith, *he stedfastly set his face,* <sup>8</sup> Luk. 9. 51.  
he setted him selfe fully to goe though it were to drinke  
most bitter cup, hee would not be drawne from it.  
Because Peter laboured to dissuade him, <sup>9</sup> he sharply  
rebuked him, and called him *Satan.* <sup>10</sup> Mat. 16. 23.

The reasons why this spirituall valour is so needfull  
are especially two.

First because of our owne indisposition, timerous-  
nesse, dulnesse, and backwardnesse to all holy and good  
duties. What Christian findeth not this by woefull  
experience in himselfe? when hee would pray, heare  
Gods word, pertake of the Sacraments, sanctifie the  
sabbath, or perform any otherlike christian dutie, there  
is I know not what fearefulnesse in him, his flesh han-  
geth backe as a Beare when he is drawen to the stake.  
<sup>Rom.7,18</sup>  
This the holy Apostle found in himselfe: so that for therowling vp of our owne dulnesse we haue neede of  
valour.

Secondly, because of those many oppositions which we are like to meet withall. We heard before how the ~~self~~ would hang backe, and so labour to hinder vs. The world will likewise doe what it can, either by vaine incitements to seduce vs (as <sup>b</sup> it drew away *Demas*) or else by reproach, trouble, and persecution, to terrifie vs, ("as those who forsooke *Paul*.) But above all the *Diselli*

will be ready to resist vs, (as he resisted Iehosvah) and  
to hinder vs (as hee hundred *Paul*) yea to buffet vs (as  
hee buffeted the same *Paul*). To omit other instances,  
most likeliy is this set fforthin our Head and Gen-  
*rall Christ Jesus*. So soone as hee was set apart to his  
publick Ministerie, *the Tempter came to him*: after he  
begane to execute it, *Satan stirred vp the Rulers, Priests,*  
*Scribes; Pharise; and many other to hinder him*; yea  
hee moued *Peter* to dissuade him, and when Christ  
was about to offer vp himselfe a sacrifice, then againe  
*came the Prince of this world* to discourage him. The  
like oppositions are all Christis members to looke for;  
so as there is no hope, no possibilitie of holding out  
and enduring to the end without this Christian valour  
and magnanimitie heere spoken of. To shew that

*Use 1.*  
Timorousnes  
taxed.  
  
Firstly may they bee taxed who either too timerously, or too securely and carelessly enter into a Christian course, and vndertake such christian duties as are required at their hands. Hence it commeth to passe that many duties are cleane omitted of them, other intermitted & broken off before they are halfe done: and as for those which are done, so vntowardly are they done, that little or no comfort can bee found in doing them.  
  
Lamentable experience sheweth how small matters doe discourage many who know the right waie, and are oft in conscience moued to walke therein.

Such as want this christian courage, were better not  
glue vp their names to bee Christs Souldiers, or pro-  
fesse that they intend to fight the Lords battailes: for  
by their timorousnesse and cosyardinesse they dis-  
courage other Souldiers of the Lord, and bearent the ene-  
mie. The Lord would thinke fuffer any that wiste fear.

full and faint hearted to fight his battailes on Earth *Judg. 7.3.*  
against earthly enemies, least they made others faint  
like them selues. Can wee thinke that hee will enter-  
taine faint hearted souldiers in his spirituall battailes  
against spirituall enemies, in which combates his own  
honour, and his childrens saluation are so deepe lie  
engaged.

As for the enemy hee is like a Wolfe, if strongly hee  
be resisted, \* *bee will fise*, if timerously, he bee yeelded *Iam. 4.2.*  
vnto, hee will more egerly persue and insult.

Indeuar we therefore to get vnto our selues an *Vse 2.*  
holie courage and spirituall valour, shaking off our na-  
turall fearefulnesse, <sup>b</sup> *that in nothing wee feare our adver-*  
*saries*, (but as Christ our *Genera/did*) <sup>c</sup> indure the crosse,  
and despise the shame. We that will be Christis souldiers  
must dueley consider the aduise which our Lord gi-  
ueth, *Luk. 14.13.* which is, to obserue what kinde of  
enemies, how manie, how mighty, we are to encounter  
withall. We shall <sup>d</sup> hereafter heare how hard a *Inver. 12*  
battaile we are to yndertake, how many, mighty, ma-  
litious, subtill our enemies bee: if notwithstanding  
all this wee bee minded to fight vnder Christis banner;  
then be wee strong and couragious, bould as \* *Lions*; <sup>e</sup> *Pro. 30.30.*  
so are the <sup>f</sup> *righteous*. *blood is thicker than water* <sup>g</sup> *Pro. 28.1.*

But alasse what are wee weake flesh and blood? what *Obiect. 1.*  
strength can there be in vs to fight against such ene-  
mies as will set on vs?

For removing this scruple, the A posstle addeth this  
clause, *in the Lord, Gne.* whereby bee sheweth how we  
come to be *strong*, not by any strength in our selues,  
but by seeking strength in the Lord, casting our selues  
wholy and onely on him, and on his power. *as othes* <sup>i</sup> *in general*  
*Answer.* <sup>j</sup> *in particular*

*Doct. 2.  
Our strength  
is in the Lord  
a 2. Cor. 3. 5  
b Job. 15. 5  
c Psal. 18. 1, 2*

*The strength and valour whereby we are enabled to fight  
the Lords battail whid in the Lord and to be had from him.  
For all our sufficiency is of God, b without Christ we can  
doe nothing. Hence is it that David saith vnto God,  
c I loue thee dearely O Lord my strength: The Lord is my  
rocke and foytresse, &c.*

*d Pbl. 4. 13**e Col. 1. 11.**Reasons.**1  
3 Cor. 12. 9**2**Use 1.  
Renounce all  
confidence in  
thy selfe.*

It is more evident then needs bee proped, that this our Apostle was a strong and valiant champion of the Lord; but whence had hee this strength? *d I am able* (saith he) *to doe all things through the help of Christ which* strengthens mee. That which in particular hee saith of himselfe, he also affirmeth of other Saints, who *e were* strengthened with all might through Gods glorious power.

The Lord hath thus reserved all strength in himselfe, and would haue vs strong in him: partly for his owne glorie, and partly for our comfort.

For his glorie, that in time of need wee might flie vnto him, and in all streights cast our selues on him: and being preserued and deliuered, acknowledge him our Sauiour, and accordingly give him the whole praise.

For our comfort, that in all distresses wee might bee the more confident. Much more bold may we bee in the Lord, then in our selues. Gods power being infinite, it is impossible that it shoulde be matched by any aduerser power, which at the greatest is finite: were our strength in our selues, though for a time it might seeme somewhat sufficient, yet would there be feare of decay: but being in God wee rest vpon an omnipotencie, and so haue a farre surer prop vnto our faith, as wee shall heare in the next Doctrine.

Learnewe to renounce all confidence in our selues, and to acknowledge our owne inabilitie and weake-  
nesse

selue. Thus shall we be brought to seeke for help out of our selues. They who ouerween themselues, and conceit that they are sufficiently able to help themselues, will bee so far from seeking strength, that they will foully scorne it, when it is offered vnto them. Marke what is said of the wicked man, who is proud in his owne conceit, <sup>a</sup> *hee contemneth the Lord.* as <sup>b</sup> *hee* <sup>a Ps.10.4.</sup>  
<sup>b</sup> *Pro.27.7.* *that is full despiseth an honie combe,* so hee that is confident in his owne strength, despiseth helpe from any other.

Hauing scene our owne weakenesse, and thereupon renounced all confidence in our selues, our care must be to flie to a sure ground, and rest thereon: so shall wee be safe and sure, yeaso may wee bee quiet and secure. This sure ground, and safe rocke is onely the Lord: strong hee is in himselfe, and can both strengthen us and weaken our enemies. In this confidence did <sup>c</sup> *Daniel* come against *Goliath*, and preuailed. Thus <sup>c</sup> *Sam.17.45.*  
<sup>d</sup> *Ram.8.37.* may wee be sure of victorie: <sup>d</sup> *thorong God wee are more then conquerours.*

But vaine is the confidence of such as trusting to themselues and their owne strength, defie all their enemies. Proud crakers they are, whose pride at length shall haue a fall. Such in regard of outward power were <sup>e</sup> *Goliath* and <sup>f</sup> *Sennacherib.* Intolerable is this presumption, euен in outward strength: note their end, <sup>e</sup> *1.Sam.17.50.* & <sup>f</sup> *1.Sam.17.36,37,38.* But more then most intolerable in spirituall strength, whereof wee haue not one dram in our selues, but in that respect are as <sup>g</sup> *water spilt upon the ground.* <sup>h</sup> Peter was too confident therein: had he not seene his presumption after he began to be puffed vp, and speedily humbled himselfe, fearefull

Vse 2.  
Rest on a sure  
ground.

<sup>c</sup> *1.Sam.17.45*  
<sup>d</sup> *Ram.8.37*

Vse 3.  
It is vaine to  
trust in ones  
selue.

<sup>e</sup> *1.Sam.17.50.*  
<sup>f</sup> *1.Sam.17.36,37,38.*

<sup>g</sup> *1.Sam.17.44*  
<sup>h</sup> *Mat.16.35.*

**a I Sam. 4.6.** fearefull had been the issue thereof: for nothing more prouoketh God then spirituall pride, because nothing is more derogatorie to his glorie.

**Or in any other creature.** Vaine also is their confidence who goe from weake

**b I Kings. 10.2,3.** to weake, from themselues to other creatures; like the

**c Exod. 39.6,7.** <sup>b</sup> Israelites, who went to the Egyprians for help. Fidly

doth the <sup>c</sup> Prophet compare them to a reede, where-

vpon if one leane, it breaketh and renteth his arme.

**Gregorie 7.** Such are the sillie Papists, among whom some thinke

**surnamed Helsibbaud,** to be strong in Pope *Gregory*, Pope *Boniface*, Pope *Alex-*

**(a very brand of hel.)** *ander*, and such others, whom without breach of

**charitie wee may thinke to be very feenes in hell:** other

**in Saint George, Saint Christopher,** and such other

**who never were:** the Histories of them are meere fixi-

**ons:** other (who think they haue a farre surer ground

**of confidence) in Saint Peter and Saint Paul,** and such

**like holy and worthy Saints:** but the best Saints that

**ever were had no strength to helpe others;** they onely

**had a sufficiency for themselues.** Thus it commeth

**to passe that in their greatest neede,** when they seeke

**and looke for best helpe,** they are all like those <sup>d</sup> who

**came to the wels and found no water:** they returned with

**their vessells empty:** they were abained, and confounded,

**and couered their heads.**

That wee may be the rather moued to renounce all  
vaine confidence in our selues or other creatures, and  
bee bould, valiant, and **strong in the Lord,** casting our  
whole confidence in him alone, the Apostle addeth  
these next words (*in the power of his might*) which are a  
very forceable amplification of this former point.  
Some distinguish these two words **power** and **might**, as  
the **cause** and **effect**, attributing **might** to God, and **pow-**

to the Saints, and so make Gods *might* the cause of *their power*, as if hee had said, bee strong *in that power* *which ye receive from the might of God*. But I take this distinction heere to be, First too *curious*, and without good ground. Secondly *impertinent*, because that which the Apostle aimeth at, is to raise vp our faith to God, and to settle it firme in him, and therefore hee setteth foorth the power of God as it is in God himselfe. Thirdly, *not agreeable* to the phrase, which is the same in this clause as in the former *in the Lord, & in the power, &c.* which implieth that the *power* here spoken of, is a power in the Lord, and that as the *Lord* himselfe is without vs, and aboue vs, so is this *power*. The phrase therefore which the Apostle heere vseth, I take to bee an *Hebraisme*, which some for perspicuitie sake translate thus, *in his mighty power*, and not vnfitly. This very phrase is vsed before, and by most translated *his a Chsp. i. vers. mighty power*: this Hebraisme *power of might*, addeth <sup>a</sup> 19. great emphasis, and implieth that *might* by an excellency and proprietie belongeth to Gods power onely; and that all other power in comparison of it, is mere weakenesse.

The point hence to be noted is this, that

*The power of God wherunto we are to trust, is a most D<sup>r</sup> 3, mighty and strong power*, a power able to protect vs against the might of all aduerse power whatsoeuer. In this respect the Apostle calleth Gods power, <sup>b</sup> *an exceeding greatness of power*. He searcheth after strange phrases to set foorth this power of God, because of the infinite greatness thereof, which cannot by ordinary and vsuall phrases bee expressed.

According to Gods greatness is his power, infinite, *Reason.*  
incom-

Gods power

is a most

mighty power

<sup>c</sup> Chsp. i. v 19,

To which also

pertinet his

power

incomprehensible, inutterable, vnconceivable: as a mighty wind which driueth all before it: as a swift and strong stremme against which none can swimme: as a burning flaming fire which consumeth and deuoureth all; so is Gods power. Whatsoeuer standeth before it, and is opposed against it, is but as chaffe before a strong wind, or bulrushes before a swift current, or stubble before a flaming fire; for all aduersarie power, though to our weakenesse it seeme never so mighty, yet can it bee but finite, being the power of creatures, and so a limited power, yea, a dependant power, subordinate to this *power of might*, of his might, who is almighty, and so no proportion betwixt them.

*Use 1.* A strong prop is this vnto our faith, and a good Gods mighty motiue to make vs <sup>a</sup> perfectly trust vnto the power of power <sup>a</sup> *FIO P* God, without wauering or doubting, notwithstanding to f[i]th  
a 1 Pet.1.13 our owne weakenesse, or our aduersaries power:  
b 2 Chr.10.13 though <sup>b</sup> there be no strength in vs, yet is there power in God: though wee be on euerie side enuironed with strong and fierce enemies, our flesh & the violent lusts thereof, as headstrong rebels and traitours within vs; the furious world, with the potent and raging persecutors thereof, on one side, that fierce lion and cruell dragon the diuell, with all his hellish host, on the other side; yea all these banding their forces together continually in arms against vs, yet is there in God *a power of might*, in comparison wherof all the power of all our aduersaries is but weakenesse. When wee know not what to doe, then may we, then must we with faithfull *Iehosaphat* turne our eies to God, and *to the power of his might*. When we see potent enemies against vs, and no outward meanes to defend vs against them, we

are

are ready to cry out, <sup>a</sup>*as how shall we doe,* and with the <sup>a</sup>*as King. 6. 15*  
 b Israelite to doubt of the power of God, and say, <sup>b Psal. 78. 19.</sup>  
 Can God helpe in such straits? can hee support such  
 weakelings as we are? can hee subdue such and such  
 enemies as assault vs? against such doubts wee are to  
 meditate of this *mighty power of God.* Gods power be-  
 ing *a power of might* hee needeth nothing to help him.  
 The weaker we are, the more is his power manifested:  
 for it is <sup>c</sup>*made perfect in weakenesse:* neither can Gods  
 power bee weakened or hindred by any aduerse pow-  
 er. <sup>d</sup>*Many and mighty enemies are to him as few and*  
 weake ones: so that the more mighty his enemies be,  
<sup>e</sup>*the more honour redoundeth to him in subduing* <sup>c 2 Cor. 12. 9</sup>  
 them. Wherefore for strengthning our faith, that wee  
 may bee *strong in the Lord,* pray wee that <sup>f</sup>*God would o-*  
*pen our eyes,* that we may <sup>g</sup>*see what is the exceeding great-*  
*nesse of his power to vs-ward who believe:* so shall wee  
 neither feare because of our enemies power, nor faint  
 because of our owne weakenesse, but <sup>h</sup>*stand still and be-* <sup>i</sup>*Ex. 14. 13*  
*held the salvation of God.*

It is no matter of presumption to bee sure of victorie  
 being *strong in this mighty power.* Indeed if the ground <sup>vse 2.</sup>  
 of our assurance rested in, and on our selues, it might  
 justly be counted presumption; but the *Lord, and the* <sup>It is no pre-  
 sumption to be</sup>  
*power of his might* being the ground thereof, they either  
 know not what is the might of this power, or else too  
 too lightly esteeme it, who account assured confidence  
 thereon, presumption: no doubt but many sodeemed  
 of *Danids* confidence, when he vndertook the combate  
 with *Goliath:* yea it is manifest <sup>i</sup> that his eldest brother  
*Elias,* & also *Saul* so iudged: but *Danids* eie was lifted vp <sup>j</sup>*Sam. 17. 28.*  
 to God, he was *strong in the power of Gods might,* <sup>k</sup>*which* <sup>l</sup>*Sam. 17. 37*  
 made

made him so bold and confident. Thus wee with like confidence and assurance may trust vnto the same mighty power, though all the world count vs presumtuos for it. The truth is that our aduersaries might well obiect this against vs, if our confidence were in our owne power, or rather weakenesse: but being in *the power of Gods might*, vnjustlie they slander vs, and most iniuriously impeach Gods mighty power.

The benefit  
of trusting to  
Gods power.

To conclude this first generall point of Christian courage and confidence in the Lord, and in the power of his might, great is the benefit thereof, and that in three respects especially;

<sup>a</sup> *Neh. 6.11.*

<sup>b</sup> *Pro. 22.13,*

<sup>c</sup> *Pro. 28.1.*

<sup>d</sup> *Psal. 3.6.*

<sup>e</sup> *Pro. 18.1.*

1. It will remoue causelesse feare, <sup>a</sup> as in *Nehemiah*, <sup>b</sup> *Solomon* saith, that a slothfull timerous man is loth to steppe out of doores, fearing that there is a Lion vvitout, when he hath no cause so to feare: and that <sup>c</sup> *the wicked flie when none pursue*. But he that is strong in the Lord, and in the power of his might, will make the vttermost triall.

2. It will make bold in apparant danger, as <sup>d</sup> *David*. In this respect <sup>e</sup> are the righteous resembled to a Lion.

3. It will recover a mans spirit, though hee shoulde by any occasion be vvounded, stricken down and foiled, so as at first hee preuaile not, yet it will make him rise vp againe and renew the battaile, like to the <sup>f</sup> *Iusta-*

<sup>f</sup> *Iust. 3.3. &c.*  
*Judg. 20.30*

Thus at length shall vvee come to bee Conquerours.

Ephes. 6.11. Put on the whole armour of God,  
that yee may bee able to stand against all the  
wiles of the Diuell,

**H**e second part of the Apostles Directi-  
on now followeth, vvhich declareth  
how vvee may be well prepared against  
all danger.

Wherein first vve are to consider the  
meanes vvhеребу vve may be prepared.  
I. the setting downe vvhероа,

the Apostle declareth { 1. What is the meanes.  
2. How it is to be vſed.

The meanes is expressed vnder this metaphor, Ar-  
mour,

And further  
described,

- { 1. By the kind thereof, *armour of  
God.*
- 2. By the sufficiencie of it, *whole  
armour.*

For the metaphor, it is taken from Souldiers, vvhо  
in time of war vwhen they enter the field against their  
enemies, are subiect to much danger and many annoy-  
ances of swords, spears, darts, arrows, bullets, and such  
like

like weapons of their enemies, and therefore for their better safegard vse to be well prouided and fenced with good armour. In that the Apostle exhorteth Christians to put on *armour*, hee giueth vs to vnderstand that,

**Doff. II:**  
Our life a  
war-fare.

*A Christians course of life is a warfare:* for armour, especially the vse of armour, is a token of warre: armour is not giuen to a man to sit with it at a fire, or to lie lazing on a bed, or wantonly to dance vp and downe, or follow pastimes and pleasures in it, but to *fight*: to this purpose many like metaphors are vsed. Christians themselues are called *souldiers*; their course of life *is a fight*; they which oppose against them *\*enemies*; the temptations wherewith they are annoyed *\*assaults*, in a word, this is a difference betwixt the Church in Heauen and in earth, that this is *militant*, that *triumphant*.

*Reasons.*

Thus hath God in wisdome disposed our estate on earth for weighty reasons,

1. The more to manifest his pittie, power, prouidence and truth in keeping promise: the straits wherunto in this world we are brought, the promises which God hath made to deliuer vs, and the many deliuerances which wee haue shew that God pittieth vs in our distresses, that he is prouident and carefull for our good, and wise in disposing euill to good, that hee is able to deliuer vs, and faithfull in doing it. For this cause did *a Ex.14.17.18. c* God suffer the Israelites to goe into *Egypt*, to be there kept in hard bondage, to bee brought into many dangers, and set vpon by many enemies.

2. To make prooife of the gifts hee bestoweth on his children. A souldiers valour is not knowne but in warre: in time of peace what difference is seene betwixt a valorous man, and a timorous coward? by that soare

com-

combate whereunto <sup>a</sup> Job was brought, were the gr- a Job.1,12  
aces which God had bestowed on him evidently made  
knowne.

3. To weine them the better from this world: for so long as all things are quiet in the world, without troubles, oppositions, and assaults, wee are exceedingly prone to delight in it, and to say <sup>b</sup> It is good to be heere. b Mat.17,4 Much prosperitie maketh manie to bee like that <sup>c</sup> foole c Luk.12,19 that bid his soule live at ease &c.

4. To make Heauen the more longed for while wee are on earth, and the more acceptable when wee cometo possesse it. How earnestly doth the souldier in tedious and dangerous combates desire victorie? how welcome is triumph after warre? as a safe hauen to mariners tossed vp and downe in troublesome seas, is most welcome: so Heauen to Christians, whose life in this world is a warfare, a sea-fare.

Is our Christian estate a souldier-like estate, a warfare? Use 1.  
<sup>d</sup> accordingly let vs carry our selues; a little sleepe, a little foode is enough for a souldier, hee lieth not on beds of downe, hee pampereth not his bodie with delicate cheare: but heewatcheth much, hee fareth hard, and lieth hard. Thus Christians may not suffer themselves to bee overtaken with the vaine delights and pleasures of this world.

Note what the Apostle saith of a Christian souldier,  
<sup>e</sup> No man that warreth intangleth himself with the affaers of this life, shas hee may please him who hath chosen him to bee a souldier. Who having this armour thinketh to take their ease, follow their pleasures, imbrace the world, they pervert the maine end of it: for it is giuen to stand, and to resist, which if they doe not, vnworthy they are of

Be like souldiers.

d 2 Tim.3,3

vain'nesse.

Indure hard-ness.

like weapons of their enemies, and therefore for their better safegard vse to be well prouided and fenced with good armour. In that the Apostle exhorteth Christians to put on *armour*, hee giueth vs to vnderstand that,

*Doff. 1.1*

Our life a  
war-fare.

a 2 Tim. 2.3  
b 1 Tim. 1.18  
c Luk. 1.71  
d 1 Pet. 2.11

*Reasons.*

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*Be like souldiers.*

<sup>d</sup> *1 Tim.3.3*

*warre's armes.*

*Indure hardness.*

armour, and shall bee cashired. Ease and rest is not heere to bee looked for, but rather temptations and assaults which wee must watch against, and when one conflict is past, looke for another, and resist all as they come: of all things wee must take heede of securtie, and prouide that at any time wee be not vnfurnished: <sup>in Job. 18.10,</sup> reade the <sup>the</sup> hystorie of the people of *Lash*, and make a spirituall application thereof.

<sup>¶ Ver. 14, 15,</sup> Thus much for the *metaphor*. Consider wee now what is meant thereby. It is evident by the <sup>b</sup> Apostles exemplification heerof, that such spirituall sanctifying graces, as God indueth his Saints with all, are the armourheere meant. In that these are compared to armour, obserue that

*Dott. 2.*  
Spirituall gr-  
aces for defēce

*The graces of Gods spirit are for safegard and defēce.* This is the maine and principall end of armour, as the Apostle himselfe in this & in the 13. verſe plainly sheweth: for in both places expressly he saith, that wee must put on and take to vs the whole armour of God for this very end, *to stand, and to resist our enemies.* Thus is *righteousnesſe* as a *breft-plate*, *hope* as an *helmet*, *faith* as a *schild*, all for defence, as wee shall after more distinctly shew: in the meane while let this generall obseruation be noted, both of such as yet haue none of those graces, and also of such as haue them, or at least thinke they haue them.

*Use 1.*  
Who want  
them ſeeke  
them.

For the firſt ſort, with what care and diligence are they to desire and ſeeke after them, being ſo needfull and neceſſarie? what ref can they gine vnto their ſoules, till they haue obtained them? would we not count him a mad man, or at leaſt wearie of his life, who ſhould ruff naked without any armour into the field among his deadly

deadlie enemies? what then may wee iudge of those that liue in this world, among the mortall enemies of their soules, vtterly destitute of all sauing graces? how manie thousands thus liue, euen wearie of their soules, and *iudge themselves unworthy of eternall life.*

For the other sort which haue these graces, they are to vse them for their defence, as armour is vsed, and not for ostentation. Armour is not given to iet vp & downe in it, and be proud of it, as many are of apparel. Let those who haue no better gifts then such as are called *parts of nature*, as wit, strength, bewtie, and the like, boast in them, if they list: these are like light, sleight, gay stuffes, which make children and fooles brag. Gods graces are of a more sound and solid substance, and therefore to bee vsed accordingly, and not made a matter of shew and ostentation. Let this be noted of such as are ouerconceited, and so proud of their knowledge, faith, patience, and other graces.

Thus hauing handled the metaphor, and the meaning thereof, come wee to the amplification. The first point whereof is the kinde of armour heere set foorth. It is called *armour of God*, and that in foure especiall respects,

1. It is <sup>b</sup> made of God, euen in heaven.
2. It is <sup>c</sup> prescribed of God, euen in his Word.
3. It is <sup>d</sup> giuen of God, euen by his spirit.
4. It is <sup>e</sup> agreeable to God, euen to his will.

<sup>b</sup> Rom. 5.17  
<sup>c</sup> Psal. 119.98

<sup>d</sup> 1 Cor. 1.4  
<sup>e</sup> Heb. 13.25

All these doe shew that,

*The armour wherewith Christians are fenced, is divine, Dect. 3, and spirituall. In this respect saith the Apostle, 'the weapons of our warfare are not carnall: by denying one and armoures is contrarie hee affirmeth the other: not carnall, that is, spirituall,* 1 Cor. 10.4

*Reason.*

*spirituall.* The severall peeces after mentioned doe evidently proue this point.

Our enemies are spirituall, and their assaults spirituall: must not then our armour needs bee spirituall? what other armour can stand vs in steede against such enemies, such assaults? as good haue a sheete of paper on our naked brests to keepe of a Musket shot, as vs any other armour then spirituall, against the spiritual assaults of spirituall enemies.

*Use 1.*

*Mans folly in fencing him selfe.* Heereby is discouered the egregious folly of many

in fencing themselues against spirituall enemies. as  
1. Of Coniurers, sorcerers, and such like, who imagine that the diuel may be driuen away by charms, and they kept safe from him by spels, circles, &c.

*Bellar. de cult. Sanct. lib. 3. cap. 7. viiiij. aqua olio, &c. ad sagundos demones.* 2. Of superstitious Papists, who thinke to drise the diuell awaie with holy water, holy oile, crosses, crucifixes, agnis Dei, &c.

*21 S. 16. 16.* 3. Of softish worldlings, who seeke to arme them selues against the spirituall assaults of Satan by outward meanes, as against griefe of mind and terror of conscience by musicke, company, gaming, &c. the truth is that by these meanes great aduantage many times is giuen to the Diuell: for thus he getterh a sure possession in them.

Not much vnlike to these are they, who think by physicke to purge away trouble of conscience: as soone may an ague bee purged awaie by drinking cold water. All these are very chidish and ridiculous toies, meere scar-crows, which the Diuell laugheth at.

*Use 2.*

*Learn to distinguishe right armour.* For our parts, seeing there is *an armour of God*, let vs bee wise in distinguishe betwixt this and all counterfeitt armour; for this end obserue we diligently Gods word

word which describeth it, and that so plainly as wee may easilie discerne it : wee haue no warrant to vse any other: neither can wee safely trust to any other. Hauing therefore found which is the *armour of God*, <sup>a Iam. 1.17</sup> seeke we it <sup>b Ver. 5.</sup> *from aboue of the father of lights, from whom it commeth downe, and it shall be given*. Hauing recei-  
ued it, giue wee the praeife and glorie thereof to him that hath giuen it, and vse it according to his will, so may wee confidently trust vnto it.

The next point is the *sufficiencie* of this armour, termed *whole armour*. The <sup>c</sup> greeke word is a compound word, and signifieth both all manner of armour that is needfull, and also such compleate armour as couereth all the bodie, and leaueth no part naked or vnfenced. This is thus set downe both to commend vnto vs this armour, and also <sup>d</sup> to instruct vs how to vse it. In the first respect I obserue, that

<sup>d</sup> See Dell. 6.

*The armour of God is a compleate armour, euerie waie sufficient: sufficient to defend vs in euerie part, and sufficient to keepe off and thrust backe euerie assault, and euerie dart of our spirituall enemies.* For the first, if wee well note the particular peeces of this armour heereafter described, wee shall finde the Christian souldier armed from toppe to toe: For the last, <sup>e</sup> the Apostle saith of one peece, that by it <sup>f</sup> all the fierie darts of the wicked may be quenched: if by one peece, then much more by euerie peece iointly together may all assaults bee repelled. Hence it is that the <sup>g</sup> scripture which prescribeth this armour *is able to make the man of God absolute*.

<sup>Dell. 4.</sup>

<sup>The armour of God is compleate.</sup>

<sup>Ver. 16.</sup>

<sup>e 2 Tim. 3.17</sup>

This armour being of God, it must needs be comple- Reason.  
ate or els question might be made of his power, as if hee

were not able to prouide sufficient armour, or of his prouidence, as if hee cared not to haue his souldiers well armed, or of his goodnesse, as if hee were not moued with the wounds and foiles of his seruants, which for want of good armour they must needs receiuē: but Gods power, prouidence and goodnesse being without all defect, wee may conclude that this *armour of God* is compleat.

*Obiect. 1.*

Neuer were any of the Saints so sufficiently armed: for the Diuell hath still found some part or other vnſenced, euen in the best; and thereby wounded them. Instance, <sup>a</sup> *Noah*, <sup>b</sup> *Lo*, <sup>c</sup> *Abraham*, <sup>d</sup> *David*, <sup>e</sup> *Peter*, &c.

*Ans.* The fault was not in the insufficiencie of their armour, but in their negligent & careles vſe thereof, as if a souldier which hath very good armour of proofe, euery waie compleat, should either not at all, or verie loosely put on his head-peece, or brest-plate, or any other piece: and this is euident, because in ſuch parts where ſome were wounded other were wel fenced. *Noah* and ſome other failed in the vſe of their brest-plate of righteousneſſe. *Peter* failed in houlding out his shield of faith. If the fault were in the armour, either in the weakneſſe, or want of this or that piece, then would the Diuell without faile foile enerie Christian in one and the fame part.

*Vſe 1.*  
Get this compleat armour

This ſufficiencie of Gods armour ought to incite vs diligently and carefully to ſeeke after it. A Souldier which is to goe into a dangerous fight, if at leaſt hee haue any care of his limmes and life, will not bee quiet till he hath got good and compleat armour of proofe. How carefull was ſauwell to furnish *David* when hee was to enter combate with *Goliath*? rather then hee ſhould

should want; *Saul* was readye to haue afforded him his <sup>a 1 Sam. 17, 18</sup> own, if it had bene fit. Lo here is the cōplete armour of God, sufficient to keep vs safe: let vs first labor to get it.

Hauing got it, let vs bee bold and confident in this armour of God, because it is of prooфе, and com- <sup>b v/s 3.</sup>  
plete. It was this armour that made *David* so confi- <sup>c Be confident  
in it.</sup>  
dent against <sup>d</sup> *Goliath*, though hee had no outward ar-  
mour on him. They who are well armed, and yet <sup>e b 1 Sam. 17, 45</sup>  
faint hearted dishonour him that gaue them their ar-  
mour, abuse the gift it selfe, and make themselues ridi-  
culous to all that see or know them.

Hitherto haue wee handled the meanes appointed for our safetie: now we are to declare how this armour is to bee vſed. *Put on the whole armour.*

Heere are two. 1. That we *put on* armour,  
points to be noted, 2. That we *put on* *whole armour*.

This word *put on*, is a word of practise, by which the Apostle followeth his former metaphor, taken from Souldiers which are in the field: they doe not as houholders in time of peace, let their armour hang on the walles without vſe of it till it rust, but they make vſe of it by putting it on, wearing it, and putting it to the prooфе; so

*Christians ought to bee well furnished alwaies, and well Doff'd.* <sup>e</sup>  
*prepared with the graces of God's Spirit:* they must ever <sup>f The graces of  
God to be im-  
ployed.</sup>  
have them in readinesse, at hand to vſe them, and make <sup>g</sup> *Christ* vnto our selues, and so make vſe of him, and of all his actions and sufferings: yea also of all those gr-

In this sence is this <sup>h</sup> phrase of *putting on* oft vſed; <sup>i</sup> *Rom. 13, 13.*  
and <sup>j</sup> applied to many particular graces, yea to <sup>k</sup> *Christ* <sup>l</sup> *Tbel. 5, 8*  
himselfe, whereby is implied, that wee should applie <sup>m</sup> *Rom. 3, 14.*  
Christ vnto our selues, and so make vſe of him, and of all his actions and sufferings: yea also of all those gr-

ces.

ces, which hee conuaineth into vs. Other Metaphors  
 are also vſed to ſet foorth the ſame point : *ſtirre vp* the  
 gift of God which is in thee (ſaith the Apostle.) The  
 Metaphor is taken from a fire, which is of little vſe  
 when it is covered ouer and ſmothed vp with aſhes,  
 but ſtirred and blowne vp, it is of great vſe. Againe,  
 our Lord vſeth another metaphor to the ſame purpoſe,  
*A good man (ſaith hee) bringeth forth good things.*  
 As a wiſe man that hath ſtore of treasure will not let it  
 lie rusting and cankering in his cheſt, (this is a note of  
 a couetous miſer, who were as good bee without trea-  
 ſure as haue abundance; for hee wanteth in his greateſt  
 abundance because hee vſeth not that hee hath) but  
 bringeth forth and imploieſt it for his own and others  
 good : ſo doth a good man with the treasure of grace  
 which God hath beftowed on him. Excellent meta-  
 phors to illuſtrate and vrge this point.

*Reason.*

All the benefit and good of a thing commeth from  
 the vſe of it : as armour rusting by the walls ſide, as  
 fire ſmothed with aſhes, as mony cankering in cheſts,  
 ſo are the graces of Gods ſpirit if they be not imploied:  
 though in themſelues they be neuer ſo excellent, yet  
 to vs and others they are fruitleſſe and vnprefoitable,  
 without a right vſe of them. This *David* no doubt well  
 knew, and therefore *bid not Gods righteousneſſe in his  
 heart*: *but emulcere et brucere*.

*Vſe I.*  
 A deceit to  
 thinke a man  
 may haue ar-  
 mour, and yet  
 none ſeece  
 vpon him.

Far ſhort come they of this Apoſtolicall direſtion,  
 who vpon conceit that they haue as good armour as  
 the beſt, please themſelues therein, and yet ſhew forth  
 no practiſe thereof: knowledge they haue, and well  
 are they able to diſcouer of the kindes of graces, and  
 of the diſferences betwixt current & counterfeiſt grace,

as also of the manie wiles of satan, and of the meanes to auoide them, and yet no profeſſe doe they giue of the ſoundneſſe of any grace in themſelues. For example, many imagine that they haue verie good and ſound faith, and yet liue altogether by feneſe; for while all things goe well, according to their deſire, then they can beleeue and depend vpon God: but when any croſſe falleth vpon them, then their ſhield of faith is to ſecke: verie dart pierceth them to the very heart: other con- ciet they haue a good breft-plate of righþeouſneſſe, and yet no practiſe of pietie, none of charitié, to bee obſerued in them. They are like thoſe of whom Saint James ſpeaketh, that can ſay to ſuch as are naked and deſtitute of dailie foode, *b eee you warmed and filled,* notwithstanding they giue them not thoſe things which are needfull for the bodie.

Let vs for our parts make prooſe of the graces wee haue: what armour wee ſeeme to haue, let it bee ſeenē on our backs. Thinke wee that wee haue the ſhield of offaith? let vs liue by our faith,<sup>b</sup> as the patriarcs did: or the breft-plate of righþeouſneſſe?<sup>c</sup> *let it couer vs as a robe:* let vs bee ſo conſcionalbe in practiſing the ſeuall duties thereof, that with the teſtimonie of a good conſcience wee may ſay to God as *Nehemiah* did,<sup>d</sup> *R-*  
*emember mee, O my God, in goodneſſe for all that I haue done* <sup>d Nebr 5.19</sup>  
*for thy people.* Or the girdle of veritie? let vs ſo uprightly and ſincereſly behaue our ſelues, as wee may with comfort ſay with honest *Hezechiah*,<sup>e</sup> *Lord remember* <sup>e Jef 38.3.</sup>  
*how I haue walked before thee in trath.* Thus may the general doctrine bee applied in all the particular bran- ches of this Christian armour; which daſt wee may ſlie rather doe, note what is further required: that the whole armo

*Vie 2.*Make prooſe  
of what thou  
haſt.<sup>b</sup> Heb 11<sup>c</sup> Job. 29.14

armour bee put on : for as this particle *whole* is annexed to armour, to commend vnto vs the sufficiencie of the armour of God, whereof wee haue heard before : so this compound word *whole armour*, is inferred vpon that action of *putting on*, to teach vs, that it is not sufficient to put on some parts and peeces thereof, but euerie part and peece, the whole armour must bee put on. From the true scope of the Apostles meaning, I gather that,

*Doll. 6.*  
Every grace  
to be manife-  
sted.

<sup>a</sup> *Eph. 4. 15*  
expounded

*The power of euerie sanctifying grace must bee manifest in the life of a Christian.* This was it whereunto hee exhorted before saying, \* *Let vs in all things grow vp, &c.* There hee vseth a metaphor taken from the members of a naturall bodie, implying that spirituall graces are to the spirit, as fleshly members to a bodie; now if the bodie grow in some parts onely, and not in every part proportionably (as if it shoulde grow all in the head, and not answerably in the legges, or all in the shouolders and not at all in the thighs) it would bee but a monstrous bodie : or if it abound with noisome humors, which make it swell in some parts, those humors will be so far from preseruing the bodie, that they will rather impaire the health, and shorten the life of it. So if a Christian shall bee hot in faith, and cold in loue : or haue great knowledge, and shew little obedience : or bee full of deuotion, and empty of discretion, surely hee is a monstrous Christian : the want of some graces make the other to bee of no vse : Such professors are a shame and dishonour to others; they are full of noisome and distempered humors, which will destroy that shew of spirituall life which they seeme to haue. Fitly may they bee compared to <sup>b</sup> *Nebuchadnezzars image,* whose

*who's head was of gold, but his feete of iron and clay: what was the end of that image? the feete thereof were smitten, and so all broken together. Such is like to bee the end of all monstrous Christians.*

But is it possible that any one Christian should have *Question*,  
all sanctifying graces?

Yea verily, it is not onely possible, but also necessary that not onely any one, but euerie one be endued with euerie kinde of sanctifying grace, which appertaineth to the essentiall being of a Christian. For regeneration is as perfect in the kinde thereof, as our natural birth.

Men ordinarily are born with all the parts and members of a man: if not, they are either monsters, or at least imperfect: but in the spirituall birth, which is ..  
*from above*, even <sup>a</sup> *of God*, there is no imperfection of parts, there are no monsters: all that are borne of the spirit, haue all the essentiall parts of the spirit; and thus are all alike, though not in measure, yet in number of graces. For as the flesh hath corrupted euerie power of the soule and part of the bodie, so doth the spirit renew euerie power and part of both. The Apostle testifyeth of the Corinthians, that <sup>b</sup> *in all things they were made rich*, and not destitute of *any* gift.

Forceable and weighty motiues there are to vrge *Reasons* this point, as

- God maketh nothing in vaine. Now then God having made this whole armour, whole armour must bee put on. If a carefull and wise Captaine should provide sufficient armour for all his souldiers, and some of them bee careless in putting on every peece thereof, might hee not be offended with them, and that iustly? much

much more shoulde wee prouoke God by neglecting anything which he in his good prouidence hath prouided for vs.

2. Wee stand in great neede of euery peece of this armour: for vnlesse wee put on euery peece, wee lie open to our enemies, euen as if wee had put on neuer a peece: for they are verie subtil, they narrowly view vs on euerie side, and soone can espie if any part be naked. What if a Souldier haue an helmet and want a brest-plate, if a dart light vpon his brest, -and pierce to his heart, what good getteth hee by his head-peece? or if hee haue a brest-plate, and want a girdle to knit it close, or tassets and culhes to couer his belly? Thus if faith, or hope, or righteousness, or veritie, or any other part of the Christian armour bee wanting, the Diuell can thereby take his aduantage to destroy the soule: so as not onely duty to God, but safety of our selues may moue vs to put on the whole armour.

3. True triall of the truth of those graces which wee seeme to haue is made by the concurrence and meeting of all together. Single graces, that is, graces which stand alone, are counterfeit graces. Faith without righteousness is presumption: righteousness without truth is hypocrisie, and so in the rest. All come from the same fountaine: hee that hath not all, hath none at all.

*Use 1.* How needfull is it that we follow the counsel of <sup>St.</sup> Peter, which is, to give all diligence to ioine one graece vnto another, to knowledge faith, to faith hope, to hope righteousness, to righteousness truth, to truth patience, and so in the rest. Thus will it not repent the Lord to haue prouided whole armour for vs, when we shall

Add grace to grace.  
as Pet. 1. 5, 6,  
&c.

shall vse all. Thus shall wee giue no aduantage to our spirituall enemies; thus shall wee haue evident prooef of the spirits aboade in vs, and bee assured that indeede we are borne anew.

The two generall parts of the Apostles direction haue hetherto been distinctly handled: now let vs consider them iointly both together. The first part is that we be *strong in the Lord*. The second that we vse those meanes which God hath appointed for our safety. Whence obserue, that

*Gods assistance and mans endeauour concurre together:* *Dott. 7.*  
 they may not be seuered. Without Gods mighty pow- Gods assi-  
stance and  
mans endea-  
uour are ioy-  
ned together.  
*Cant. 1.3*  
 er man can doe nothing: vnlesse man put on the whole armour of God, God will doe nothing. This the Church knew right well, and therefore both praieth vnto God to bee enabled by him (*draw me*) and also promiseth to doe her vttermost endeauour, and follow his direction (*wee will runne after thee*).

The like wee reade of <sup>b</sup> *David*: but most clearly is <sup>b</sup> *Psal. 119.32*  
 this point laid downe by <sup>c</sup> Christ, who having said, <sup>c</sup> *Ioh. 6.44,45*  
*No man can come to me except the Father draw him* (wher-  
 by hee sheweth that God must enable man to come to him) addeth, *every man that hath learned of the Father commeth to mee*, (whereby hee sheweth, that man enabled of God addeth his owne endeauour.)

Why Gods powerfull worke is necessarie, hath been *Reasons.*  
 shewed before on *verse 10.* namely, because of our own vtter inability to doe any thing of our selues. <sup>d</sup> *Eph. 2.3*  
 Before God quicken vs wee are dead in sinnes, no more able to doe any spirituall function, then a dead corpsle to doe any naturall function: yea, after wee are quickened, we are <sup>e</sup> still supported by Gods grace, which wor- <sup>e</sup> *1 Cor. 15.10*  
 keth

keth in vs: yet being quickned wee must doe our endeavour, because of that order which the Lord hath in wisdome appointed to bring vs to glorie.

For this end doth God worke in vs both to will, and to doe, that wee should worke out our owne salvation, Phil. 2.

**I2, I3.** \* God worketh not vpon vs as vpon stocks, or stones, but giueth to vs life and abilitie, as when hee raised the widdowes son, the Rulers daughter, and Lazarus, he put life into them, and inabled them to moue, rise vp, walke, eate, and doe other functions of the liuing.

By this is discouered the error of proud presumptuous Papists on the one side, and of secure carelesse Libertines on the other: The Papists to establish their owne power and strength hold and teach, that after the first motion and stirring of the heart, which they acknowledge to be of God onely, <sup>a</sup> a man absolutelie by his free will may doe well if hee will. But Christ saith of the branches which were in the vine, whose hearts were stirred vp, <sup>b</sup> without mee yee can doe nothing.

The care which the Apostle hath to direct them vnto the fountain of strength, *she Lord*, even then when especially he urgeth them to arme them selues, argueth that without continuall strength supplied vnto them from the Lord, they are not able to stand of them selues against the assaults of their enemies.

Libertines fall into another extreme, they to pamper their flesh, and pursue their carnall delights, so referre all to the worke and power of God, that they are altogether carelesse in vsing any meanes themselves, vpon conceit that God is able of himselfe to sauue them, & that when God pleaseth he wil sauue them, do they in the

\* Non fecit in  
lapidibus in-  
sensatis, etc.  
Deus salutem  
miserans opera-  
tor. Aug. cons.  
Psal. de pec.  
rem. L. c. 5.

Uſe 1.  
Papists attri-  
bute too  
much to mans  
will.

a Bellar. de  
grat. L. c. 29,  
potest homo ab-  
soluto per libe-  
rum arbitrium  
benefacere si  
vellet.

b John 15, 5.

Libertines  
too carelesse  
in doing  
what they  
ought.

the meane time what they list. But fondly they argue from Gods power who neglect the meanes which God hath appointed and reuealed, wherein and wherby he will manifest his power.

His reuealed will is the ground of our faith & obedience : if wee follow the direction of it, then may wee safely trust vnto the power of God, other wise in attributing all to the grace of God, we abuse it, and <sup>a</sup> turne <sup>b</sup> into wantonneſſe. Were it not necessarie for vs to doe what God enableth vs to doe, as well as trust to the power of Gods might, the Apostle needed not haue been thus carefull in stirring vs vp to arme our selues.

As we presume not in trusting to our own strength, <sup>vſe 2.</sup>  
leſt wee prouoke God to resist vs, ſo neither tempt we  
God in neglect of the meanes which hee hath appoin-  
ted, leſt wee cauſe God to forſake vs : but as we looke  
for help and strength from God, ſo muſt wee bee care-  
full in well uſing all those meanes which God hath  
ordained for our help and ſafety. To this purpose  
and all the exhortations in the Scripture, whereby  
any dutie is required at our hands. Note the com-  
plaint of our Lord againſt Ierusalem; <sup>c</sup> How often would  
I haue gathered thy children together and ye would not? Be  
wee not like to them, leſt wee bee reiecteſ as they were:  
Know wee this for certaine, that God will not with  
art-ropeſ by force and violence, againſt our wiſs draw  
vs to Heauen.

To this end doth God take out of vs that ſtony and  
inflexible heart which is in vs by nature, and giueth vs  
an heart of flesh which is flexiſle, that it being made  
pliable by Gods ſpirit, ſhould apply it ſelue to Gods  
worke, *Psal. 119.112.* The truthe is, that many Chri- <sup>D.</sup> <sup>Apo. viii. 13.</sup>

ſtians

<sup>c</sup> Mat. 23.37  
Tunc ex te  
nontamen que-  
ſi dominiens,  
non quā ſi te  
non conueniar,  
&c. fine volū-  
tate tua non e-  
rit in te iuſtitia  
Dei &c. qui fe-  
cit te fine te,  
non te iuſtitias  
fine te, &c.  
Apo. de verb.  
Apo. firm. 15.

stians are wonderfully wounded and foiled by the enemie, because of their owne idlenesse and securitie, in that they are backward in putting foorth themselves, and negligent in indeauouring to doe what God inhableth them to doe.

Loe heere is compleat armour of God prouided for  
our defence and safety, be we carefull in putting it on  
and well vsing it.

Thus much for the meanes to be vsed: the end why  
this meanes is to bee vsed followeth in these words:  
*that yee may bee able to stand, &c.* In setting downe  
this end hee declareth the benefit of the forenamed ar-  
mour, which is an *abiltie to stand*, amplified by the ene-  
mie against whom wee stand, *the Diuell*, and his subtily  
in this word *wyles*.

The A postle still followeth and continueth his metaphor taken from Souldiers, who being euerie way well fenced and prepared against their enemies, stand stoutly against them, neither fall downe, ffe away, nor giue ground. Wherefore this word *stand*, is a word of safetie and freedome from danger; yea, of victorie and conquest, implying, that they which are well prepared with the armour of God, so long as they well vse it, can neither be slaine, nor taken captiues, nor beaten downe, nor made to ffe, nor yet foiled or put back, and forced to giue ground, but stand fast and safe vpon their ground, yea stand last in the field when their enemies are driven away, and so remaine Conquerours, as wee shall \* after heare. And this is all the conquest which in this world wee can looke for, to keepe our selues safe, that wee be not conquered or foiled, and that wee giue no aduantage to our enemies. As for the vtter  
subduing

subduing of the Diuell and his host, that belongeth to Christ our Captaine and Champion.

This safe standing being laid downe as the end why this armour of God is given, and declaring the benefit which followeth vpon the well vsing of the armour, the two Doctrines naturally flow from thence,

1 There is no hope, no possibility of remaining safe without spirituall armour. *Dott. 2.*

2 They who well put on the armour of God, and use it as Dott. 9. they ought, are safe, and so may be secure.

For the first, that which the Prophet saith of one pece of this armour, the shield of faith, I may well apply to the whole armour, if yee haue it not on you, surely yee shall not be established, yee cannot stand. *a 1/2.7.9*

Without this armour wee are naked, and lie open to euerie dart and shot of our spirituall enemies: and are no more able to free our selues from the power of the Diuell, then a poore silly Lamb or Kid from a roaring Lion or rauenous Beare. If being vnfenced, wee stand safe, it must be either by reason of the goodnesse of the Diuell, that hee pittieth vs, and cannot finde in his heart to take any aduantage against vs, or of his carelesnesse and blindnesse that he prieth not about vs, or obscruth when, and where wee are fenced or naked; or of his weakenesse, that he is not able to pierce and wound vs, though wee be naked: but such is his malice, his subtily, and sedulitie; such also his power (as wee shall after heare) that none can imagine there shoulde bee any such goodnesse, carelesnesse, blindnesse, or weake-nesse in him.

Besides, by neglecting to vs this armour prouided of God, wee prouoke God to cast vs into the pow-

*Reason 1.*

21 King. 22.  
20, 21, &c.

Vse 1.  
Many ouer-  
bold.

Obiect.

Answer.

Obiect. 2.

Answer.

Simpl.

er of our enemies, and to give them power ouer vs as hee dealt with *Ahab*.

How egregiously doe they deceiue them selues, who conceiue that though they haue no part or peece of this armour of God, they can bee as safe and sure, and may bee as secure as they who haue the whole armour on them, much like to the seuen sonnes of *Senn*, who ouerboldly ventured to adiure an euill spirit (*Actes* 19. 14, 15, 16) but what was the issue? being vnarmed they could not stand, they were overcome and forced to flic.

Many thinke there needeth no such care about faith, righteousnesse, sinceritie, ~~and~~ as some doe take:

For ought they see they are most assaulted and most foiled, who are most busie and diligent in putting on this armour and fitting it to them.

To grant that they which put on this whole armour of God are most assaulted, because the Diuell without any great assaulting preuaileth against such as haue it not on; I vtterly deny that they are most foiled: for they who are without it are cleane vanquished, and in the power of the Diuell, which the other neuer shall be.

Yea but say they, wee finde and feele no such matter, we are very quiet, no way molested.

I easilie beleeeue it: but what is the reason? because the Diuell hath them in his power, hee needeth not eagerly pursue them.

Miserable is that rest and quiet which they haue: euen like to that which the poore Kid hath, when it is brought into the Lions denne, or the mouse when it is in the Cats mouth: the Cat can play with the mouse when

when shee hath once caught it: and the Lion can let the Kid lie quiet in his den while he rangeth & roareth after that pray which is out of his clutches. But what securtie of life haue these that are so taken? their securtie is, that they are sure to bee gnawed to peeces and devoured. This is the case of those vwho being destitute of the armour of God, yet thinke themselues quiet and vwell. They are fast bound with the chaines of sinne, and wholly in the Diuels power, vvhile he ceaseth to molest them for a vvhile, but rather dallieth with them, while hee eagerlie pursues such as haue on this armour, and are out of his power, and stand manfully against him. Against these hee casteth all the darts hee can, but all in vain, as the next Doctrine sheweth, for

*They who well put on the armour of God, and use it as they ought, are safe and sure, and may bee secure.* Saint Peter exhorting Christians to seeke after such graces as may bee comprised vnder this armour, expressly saith; *If ye doe these things, ye shall never fall.* Saint John saith of one peice of this armour, namely faith, that *it is the victorie which overcommeth the world.* What then may be said of this vvhole armour, of euerie peice of it together? Saint Paul goeth yet further, and saith of himselfe, and of other Christians like himselfe, vwho haue put on this armour, *We are more then Conquerors.*

The points which haue beene before deliuered, that this is compleat armour, the compleat and vvhole armour of God, doe sufficiently confirme this point.

A strong motiue this is to perswade vs to *put on the whole armour of God.* This is the maine end vvhich the

Apostle aimeth at in laying downe this end, to shew  
 that as this is armour of proofe in it selfe, so it vail  
 sufficiently defend vs, and keepe vs harmelesse. If at  
 any time vve bee foiled, the fault is our owne, vve  
 can blame none but our selues, because the Lord gi-  
 ueth such meanes vwhereby *vwe may bee able to stand.*  
 Is it a benefit to stand fast and safe? is it a matter to be  
 desired to bee kept free from spirituall wounds and  
 hurts, yea from eternall bondage and flauerie vnder  
 sinne, Satan, and other mortall enemies of our soules?  
 and from euerlasting torment and torture that follow-  
 eth thereupon? ( how blinde are they vwhich see it  
 not! how foolish are they vwhich regard it not!) If  
 this (I say) be a benefit, then take notice of the meanes  
 vwhereby vve may bee inabled to stand fast in that li-  
 berty which Christ hath purchased for vs, and made  
 free from the forenamed flauerie: and vvit shall make  
 conscience, and give all diligence to vse the meanes a-  
 right. It is a point of notorious folly to bee desirous  
 of a thing, and carelesse in doing that vwhereby our de-  
 sire may be accomplished. Yea, it is a cunning wile  
 of the Diuell in good things to make men seperate the  
 meanes from the end, but in euill the end from the  
 meanes; as to make men desire and looke for the  
 good and happy end of righteousnesse, and yet bee  
 backward in vwalking in that vvae that leadeth thereto:  
 and contrariwise, eagerly and swiftly to runne in  
 the vvae of sinne, and yet not feare the vvages of sin,  
 and the issue of that course. In the first kinde *Balaam*  
 vvas deceived. In the second *Eaah* vvas deluded. *Ba-*  
*laam* disireth to *die the death of the righteous;* but care-  
 lesse hee vvas in leading such a life as brought foorth  
 such

such a death. <sup>a</sup> *Each* was periwaded she should not die, and yet feared not to eate of that fruit, <sup>b</sup> against which death was denounced. Let the fearefull end of both these make vs wise against these wiles. Worldly men are wise enough herein, if they obserue a good benefit to bee had, they will seeke how it may bee obtained, and doe with all diligence that whereby it may bee obtained. This maketh them to passe ouer Sea and Land to get such commodities as their owne Land affordeth not: this maketh them when they feare enemies, to haue all warre-like prouision readie; oft to muster their men, to keepe continuall watch and ward at their chiefe port-townes, with the like. Now this end heere laid downe, being a matter of so great consequence (for if wee stand not fast but suffer our selues to bee foiled and overcome, no lesse damage and danger followeth thereon, then losse of eternall happinesse on the one side, and vtter destruction on the other.) Why should wee bee more foolish in spirituall matters, then worldlings are in temporall? they indeed are more sencible of temporall things, whether good, or ill. Let vs therefore in spirituall matters giue the better heed to the direction of Gods word: that *faith* may make vs as wise, as *sence* maketh them.

To stand.

The necessarie and benefit of this armour will be better manifested, if wee shall duely weigh who is our enemy, and what his assaults be!

*The enemy, against whom we are made able by the whole D<sup>r</sup>. to arm ourselves of God to stand, is the Devil.* Thus is he called our <sup>D</sup>evil, <sup>b</sup> aduersarie, <sup>c</sup> enemie, <sup>d</sup> tempter, <sup>e</sup> murtherer, &c. Much might bee spoken of the creation, nature, fall, and many other points of the Devil: but I will content my selfe

The Devil  
our enemy.<sup>c</sup> 1 Pet. 5.8.<sup>d</sup> Mat. 13.39<sup>e</sup> Mat. 4.3<sup>f</sup> John 8.44.

selfe with such points as may most serue for our present purpose, which is to shew how fearefull and terrible an enemy he is.

What Diuels  
were by cre-  
ation.

For the better vnderstanding whereof, know, that the Diuels by creation were good Angels, as powerfull, wise, quick, speedie, i[n]visible, immortall, &c. as any other Angels: equall in every respect, but inferiour in no respect to the very best Angels.

What they  
lost by their  
fall.

When they fell they lost not their naturall substance, and essentia[l]l properties thereof, no more then man lost his when he fell: for as man remained to be not onely flesh and blood, but also a liuing, yea and a reasonable creature after his fall, so the Diuell remaineth to bee a spirit, i[n]visible, immortall, quick, speedy, &c. as before: onely the qualitie of his nature and properties is altered from good to euill: as powerfull as hee was before to good, so powerfull is hee now to euill; as wise before to good, so subtil now to euill; i[n]visible & quick he is, wonderfull close and speedie in working mischefe, hee was not more desirous of good before his fall, then since he is mischievous, and even set vpon euill.

What makes  
them terrible.

There are fourre especiall things which make the Diuell very fearefull;

1. His power. 2. his malice, 3. his subtiltie. 4. his sedulitie and speede.

Who feareth not a powerfull enemy? This made <sup>a</sup> *Goliath* seeme so terrible. If an enemy bee malitious, even for his malice hee is feared as <sup>b</sup> *Dagon*: or if hee bee crafty and subtil, for which <sup>c</sup> *Achitophel* was feared: yea also the enemies of *Israe[l]* were accounted fearefull in regard of their swiftnesse; <sup>d</sup> *that they came hasty*

a 1 Sam. 17.31

b 1 Sam. 28.23

c 1 Sam. 15.31

d 1 Sa. 5.6

tately with speede. How terrible will all these make an enemie when they all meeet together? It may bee thought that if an enemie bee malitious, and wanteth power, hee may consume himselfe with malice, and doe little hurt to others: or if hee bee powerfull and malitious, but want wit, craft and subtlety, hee may like an vnbrideled horse run on headlong in his powerfull malicie to his own ruine and destruction: or though to his power and malicie subtlety be also added, yet if hee bee slow and carelessse, hee is the lesse feared, in hope that hee may bee prevented in all his enterpryses. But where malicie is strengthned by might, might whetted on by malicie, both malicie and power guided by craft, craft and all stirred vp by diligence, sedulitie, and speed, who can stand against such an enemie?

Now all these doe in a very high degree concurre in the Diuell, as Saint Peter doth notably set them <sup>1 Pet. 5. 8.</sup> expounded, downe in this description of the Diuell, *Xmas aduersarie*  
*the Diuell like a roaring Lion walketh about, seeking whom to devoure.* His name <sup>is</sup> *Dinell*, and that which hee seeketh for, to *devoure*, sheweth his malicie. The beast whereunto hee is resembled, *Cyon*, sheweth his power and craft, and the attribute *roaring* addeth terror thereto: lastly, his *walking up and downe* sheweth his sedulitie. Of his power, malicie, and sedulitie, I shall have occasion more distinctly to speake on the <sup>12.</sup> verfe.

His subtlety is heege particularly expressed vnder this word *wyles*. The greeke word signifieth artificall, crafty, cunning conueiances of matters, windings vp and downe, and turning enery waie to get the greatest aduantage. Fisly is this word vsed by the Apostle,

peſon, for his temptations and affaults are very cunning, full of much deceipt, of many windings, which make him so mightily preuaile against the greatest ſort of the world; euen againſt all that are not ſtrong in the Lord, and wiſe in well uſing the whole armour of God, alſo in bending of wort, and arming of the ſame.

The titles which in Scripture are given to the Diuell, do evidently imply his great craft. He is termed a *Dragon*, and a *Serpent*, which of all other beaſts are counted the craftieſt, and wiſeſt: yea to ſhew that he bath had long time of expeſience to make him the more ſubtil and crafty: hee is called an *old Serpent*, *a great red Dragon*. There are names in greeke which wee ordinarily tranſlate *Diuell*, that yet further ſignifie his great ſubtiltie, for they note out his great knowledge and long experienced ſkill.

As his names are, ſo is his practife, full of manie windings, full of much craft. It is an infinite task, a matter of impossibilitie to diſcouer all his cunning ſtratagemmes and ſubtil deuices. Hee hath old tricks, which long hee hath uſed, because by long continued expeſience, hee hath found that ſilly men are ſoone deceiued with them, and that the harme of ſome can not warne others: and yet doth he daily inuent new vpon new, euer ſhifting from one to an other: if one will not ſerve, he hath an other preſently in a readines. For diuerſe persons, diuers conditions, and diſpoſitions, hee hath diuerſe temptationes. Sometimes hee plaith the part of a roaring manuous Lion: ſometimes of a crafty fawning Fox: ſometimes appearing in his owne ſhape, ſometimes changing him ſelfe into an angell of light, doing any thing for his aduaſage. Because the

<sup>a</sup> Gen. 3.1  
<sup>b</sup> Mat. 10.16

<sup>b</sup> Exod. 12.3,  
9.  
*Salomonus apud  
quod facit  
guarum peritum  
Plat. in Crat.*

Apoloſie

Apostle holdeth himselfe close to the metaphor taken from warre, I will also follow it, and vnder it discouer some fewe particular stratagems, leauing it to the particular meditation of others to finde out other.

1 He can well tell how to marshall and set his army in array; hee well knoweth how to order his temptations: For first hee vseth to make the on-set with light skirmishes, and to beginne with small temptations; and then by degrees to follow with greater and mightier forces. Thus came hee to <sup>a</sup>Eve; first onely hee made a question whether God had forbidden them any of the trees: and then by degrees hee came <sup>b</sup>Gen. 3: 1-4 directly to contradict the expresse word of God. So when hee tempted Christ, <sup>c</sup>he began with a doubt whether Christ were the sonne of God or no; and lastly tempted him to monstrous idolatrie.

Thus hee maketh men carelessse at the first, and his temptation lightly to bee regarded, till hee haue gotten some aduantage; which when hee hath gotten hee <sup>d</sup>will follow with all the might and maine that possibly hee can.

2 If thus hee preuaile not, but at first hee bee put backe, hee can change his rancks and weapons: he can alter his temptations and beginne with fierce and violent assaults. Thus hee set on <sup>e</sup>Sob. If hee cannot seduce men by mouing them to make light account of finne, hee will perswade them that every finne is most heighuous, that their finnes are vpardonable. If hee cannot make them superstitions, hee will strive to make them profane: and thus helpe one temptation with another.

3 If hee obserue the forces of the Lord's Souldiers

<sup>f</sup>to ..

<sup>a</sup> 1 Cor. 1.18<sup>b</sup> Ibid. 7.10<sup>c</sup> 1 K. 18.33.31<sup>d</sup> Mat. 4.<sup>e</sup> Mat. 16.73<sup>f</sup> & 27.46<sup>g</sup> Luke. 2.31<sup>h</sup> 2 Tim. 3.6

to be strong and well ordered and fortified, then his i  
deauour will bee politickly to allure some out of their  
ranks, and so make a breach ; it seemeth that thus  
hee preuailed much, and got great aduantage in the  
Church of *Corinth*. For thus hee bred schismes and  
contentions among them. Whereupon the Apostle  
exhorteth <sup>b</sup> *every man to abide in the same vocation wher  
in hee was called*. Thus in these our daies hath hee ca  
used much trouble in Gods Churches by the inordinate  
walking of many persons; who leaving their owne pla  
ces haue caused divisions, sects, and seperations from  
the Church.

4. If hee obserue some prouident Captaine, watch  
full ouer the Lords armies, and carefull to keepe his  
souldiers in good order, animating and encouraging  
them, then will the Diuell vs[e] the <sup>c</sup> King of *Arabs* stra  
tagem: all his forces shall bebent against that captaine.  
Thus he fiercely set vpon our chiefe Captain <sup>d</sup> in the  
wildernes, & throughout the whole course of his life;  
but especially <sup>e</sup> in the garden, and <sup>f</sup> on the Crosse. Thus  
did hee desire to swinow the Apostles: Thus doth hee  
sorely tempt Magistrates, Ministers, and such as haue  
charge ouer others.

5. If hee preuaile not against them, rather then  
faile, hee will set vpon the very weakest. Thus dealt  
hee by the ministery of heretiques, who <sup>g</sup> *led captive  
simple women*. And thus in our daies dealeth he by the  
ministery of Papists, Anabaptists, Separatists, and all  
other sectaries.

6. If by none of these meanes hee can accomplish  
his plots as hee desireth face to face, or force against  
force, then will hee lay some secret ambusments or  
other

other to set on the Lords souldiers vnawares behinde their back, like to that stratagem of <sup>a</sup> *Josuah*, and of <sup>a</sup> *Ios. 8.4*  
<sup>b</sup> the *Israelites*: as when hee suffers Christians to goe <sup>b</sup> *Judg. 20.19*  
on in doing the worke of the Lord, and performing such duties as belong vnto them, but will come behinde, and cast into their hearts some conceits of merit and pride. Thus hee gaue <sup>c</sup> *Paul* a back-blow. Thus he <sup>c 2 cor. 11.7</sup> overcommeth the Papists, & many ignorant persons among vs. Sometimes also hee will cast lustfull and worldly thoughts and cares into them, and so <sup>d</sup> *choake* <sup>d Mat. 13.22</sup> all.

7. If the Lords souldiers be so circumspect, as neither by force nor fraude hee can preuaile, hee will not sticke to change his flag: and seeme to fight vnder the Lords banner, as <sup>e</sup> *Tobiah, Sanballat*, and other deadly <sup>e Ez. 4.2</sup> enemies of the Iewes indeauoured to doe. In this respect the Apostle saith that <sup>f</sup> *Satan transformeth himselfe* <sup>f 2 cor. 11.13</sup> <sup>Neu. 6.14</sup>, *into an Angell of light, and his Ministers into the Apostles* <sup>g 14.15</sup> *of Christ*. Thus oftentimes hee preuaileth with such as are of tender consciences to make many needlesse scruples, by accounting such things to bee sinne, which Gods word never made sinne, and by thinking many things to bee necessarie duties, which belong not at all vnto them.

Thus haue wee a taste of some of his wyles, I will not farther range forth into this spacious field, lest I be too tedious.

Hauing such an enemie as the Diuell is, had wee not neede to be strong in the Lord, and in the power of his might? this enemie hauing so manie wyles, had we not accorde be alwaies prepared with the whole armour of God

*Vſe.*  
*See Dott. 3 of  
verse 10.*

God? assuredly if wee bee not strong in the power of Gods might, there is no standing against the Diuell. If at any time wee be without the whole armour of God, doubtlesse wee shall soone be ouertaken with some of his wyles.

Vſe 2.

How doth this which hath been said of the *Diuell* and his *wyles*, commend vnto vs the prouident care of God ouer vs, who keepeth vs safe from such an enemie, and from such wyles? and how doth it set foorth the excellencie of the forenamed *whole armour of God*? very excellent must needs that armour bee which is able to keepe vs safe from so potent and malitious an enemie, who hath so many wyles to deceiue vs. This sheweth it to bee very compleate and euery way sufficient, for while wee haue it on, well fitted to vs, all the craft of the Diuell cannot finde a naked place where to wound vs, his strength is not able to pierce it; no though his craft and strength bee both whetted on with malice. Is there not now great reason wee shoulde put it on, and alwaies keepe it on? that wee neither wake, nor sleepe, be alone, or in companie without it?

Vſe 3.

Labour to haue our eies inlighned (that we may discrie those wyles of the Diuell) and to be filled with spirituall prudence and wisdome, that wee escape these snares. Let vs preserue in vs an holy iealousie ouer our selues, and suspition of the Diuell and his *wyles*, fearing lest hee should finde vs somewhere vnarm'd, and sometime vnpreaded (for otherwise wee are safe.) Gods word is able to affoord vnto vs wisdome enough <sup>a Psal. 119. 98.</sup> to auoide his *wyles*. For *David* thereby was made wiser then his enemie. Let vs therein exercise our selues

schues, and withall pray with <sup>a</sup> David, that God would <sup>a 2 Sam. 15.31</sup> turne the wyles and counsels of the Diuell into foo-  
lishnesse : For <sup>b</sup> God catcheth the wise in their owne  
craftiness. <sup>b 1 Cor. 3.19</sup>

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Ephes. 6. 12. *For we wrestle not against flesh and blood, but against principallities, against powers, against worldly gouernours, Princes of the darknesse of this world, against spiritual wickednesse in heauenly things.*



In this verse is laid downe the motiue which the Apostle vseth to vrge the fore-named direction. It may haue a double reference. First, generall to the former exhortation, *Be strong &c.* yea, and *put on the whole armour, &c.* because wee haue such enemies as are heere described. Secondly, particular to the last clause of the former verse, where hee shewed that wee were to stand against the Diuell, so it serues as an amplification of them : for if the question bee asked, what is the Diuell that wee should be so prepared against him? these words set him foorth; *not flesh and blood, but principallities &c.* The first particle <sup>a</sup> *for*, being a causal particle, which intimated a reason, implieth the first reference : the im-  
mediate

mediate connexion of this verse vpon the last clause of the former verse implieth the second. Both may well stand together: for both import one and the same thing: namely, that because wee haue so dreadfull & deadly enemies, wee ought to be well prepared against them.

From the inference then of this verse, and from the force of the Apostles argument, I collect, that

*Doll. 11:*  
The more  
danger wee  
are in, the  
more watch-  
full wee must  
bee.

*a Mat. 26.38,*  
*40, 41*  
*b 1 Pet. 5.8*

*c 10f. 9.11, &c*  
*& 10.1, 3, &c.*

*Reason.*

*Vse.*

*The greater danger we are subject unto, the more watchfull and carefull wee must bee for our safety.* When Christ obserued what a soare agony he was to enter into, hee did not onely watch and pray himselfe, but called vpon his Disciples to *\*watch and pray*: and because they did not, he rebuked them for their sluggishnesse. Saint <sup>b</sup>Peter vrgeth this duty of watchfulness vpon a like reason; namely because we haue so fearefull an enemy. *\* Outward temporall dangers make naturall men watchfull and carefull for their temporall estates and liues, as the histories of all times and ages shew.* Seeing then that spirituall dangers are much more fearefull, ought wee not to bee much more carefull?

If wee bee, we doe not onely shew that wee haue regard of our soules, and seeke the good of them, but also wee shall procure much good vnto them, and preuent and keepe away much mischefe from them.

What false consequences doe most make of that spirituall danger, whereunto they understand that they are subiect by reason of their spirituall enemies? euen cleane contrary to this inference of the Apostle, and the wisdome thereby taught vs; and that in two extremes: one of presumption, the other of dispaire: for some, when they heare of such enemies as are heere described,

described; they doe too vainely, carelesly, and proudly contemne them, like <sup>a</sup> *Gaal*: other too meanely, <sup>a Indg 9.18  
b 1sa 7.2</sup> basely, and flauishly dreade them, like <sup>b</sup> *Abaz*.

The former extreame, which is presumtione, ariseth i. Presume partly from too great a conceit of our selues, and of our <sup>not</sup> owne strength, and partly from too light credence and beleefe of that which is recorded of the Diuell.

That selfe-conceit maketh vs fondly imagine that wee are well able to resist all temptations of the Diuell or any of his instruments: whereupon many are ready to say (when they are exhorted to take heede of the Diuell, and of his strong temptations) *I defie the Diuell and all his wicked crue, hee can doe no hurt to mee: I can (I thank God) easilly auoide his temptations: the gates of hell cannot preuaile against mee*, and yet proud silly fooles, they are ouertaken and ouercome with every sleight temptation.

\* *Peter* (though otherwise a man of good gifts) was somewhat too conceited of himselfe, and too much inclined to this extreame, and yet when hee was to stand to it, a silly wench daunted him.

*Light credence* maketh vs thinke the Diuell cannot be so terrible as he is set foorth to be; but that the things which are written and said of him and his wyles, are but as scar-crows and bugbeares to make men afraid, like to old tales of *the walking of spirits, of fairies, hobgoblins, &c.* This incredulitie much hindereth the power of such exhortations, directions, admonitions, rebukes, &c. which are giuen vs for our good. Both *Peter* and the other Disciples were somewhat tainted heerewith: for when <sup>d Mat.16.31,</sup> <sup>c Luk 22.33,  
56,57</sup> Christ tould them ak, that all of them should <sup>&c.</sup> be offended by him, and that *Peter* in particular should <sup>d Mat.16.31,  
1st.13.36,44</sup>

deny him, none of them would belieue it: Peter saith, *Though all shoulde, yet hee woulde nevere*: and againe, though he shoulde die, yet woulde hee not deny Christ: and so said all the Disciples.

<sup>a</sup> Dispaire  
not.

The latter extreame which is *Despaire*, ariseth partly from *too deepe an apprehension* of the power of the Diuell (as if his power were infinite, and hee were able to doe whatsoeuer his malice lead him vnto, and so could doe what hee would: or vnlimited, God letting the raines loose vnto him, and holding him in no further then hee list himselfe, and so hee might doe what hee could, like an vntamed horse that is not curbed and bridled in) and partly from *too hight a esteeme* of that power which is to be had in God, and of the great helpe and benefit which the whole armour of God affourdeth, as if God were not able to make vs strong enough, nor that whole armour sufficient to keepe vs safe.

These two causes of dispaire made the *Israelites* often times vtter most desperate speeches against God: for when <sup>a</sup> they heard that in *Canaan* (the Land which was giuen them for inheritance) *the people were strong, that there were men of great stature, even Gyants therin, that the Citties were walled, and exceeding great*; they desperatly expostulated with the Lord, why hee brought them into that Land to fall by the sword, and in dispaire of euer possessing *Canaan* woulde needs returne againe into *Egypt*: and another time they plainly made doubt of Gods power, saying, <sup>b</sup> *Can God prepare a table in the wildernes? can hee give bread?* as these *Israelites* murmured against God, and made question of his power and truth in performing his promises, in regard

<sup>a</sup> Nom. 13. 29.  
33. 34.

<sup>b</sup> 14. 3. A. & C.

<sup>a</sup> Psal. 78. 19,  
<sup>20</sup>

gard of their temporall enemies, whom they iudged to be too strong for them : so doe many in regard of their spirituall enemies. Thus wee see how proane wee are to peruer those thingsto our destruction, which the Lord hath set foorth for our instruction. Heere the Apostle laieth down both the meanes for our defence; and also the danger to which we are subiect, that we should be the more carefull in arming our selues : wee either presumptuously defie our enemies, and care not to vse any meanes of safeguard, or else are too timorously daunted with our enemies, and think the Lords defence can doe vs no good.

Wherefore that in hearing the great danger wherein wee are by reason of our enemies heere described, wee take not occasion thereby to fall into any of these extremes, but rather the more carefully auoid them, and keepe in the middle waie, which is so much the more earnestly to flie vnto the power of Gods might, and so much the more carefully to keepe fast on the whole armour of God, I thought good before hand to deliuier this instruction, which naturally ariseth from the force of the Apostles reason.

Now comewe more distinctly to handle the words themselves.

In this verse is a *Description of a Christians combate.* Verse 12.  
Summe.  
The parts are two. In the first is noted the *kinde* of combate, *wrestle*.

In the second are set foorth the *combatants*, or the *persons* which on either side maintaine the combate. These are on the one side *Defendants*; on the other side *Assailters*, which are largely described; and that

both negatiuely, *not flesh & blood*, and affirmatiuely but *principallities, &c.*

The first point in order to be handled, is the kinde of combate implied vnder this word *wrestle*. In the originall it is thus set downe word for word *a there is a wrestling*. We may not thinke that hereby is meant a matter of sport, as our English word *wrestling* may seem to imply: for though the <sup>b</sup> greeke word as well as the english be sometimes attributed to a strife of sport, yet is it also vsed for a serious and fierce fight and combate. The greeke word according to the proper <sup>c</sup> notation of it, signifieth such a strife as maketh the bodie of him that striueth to shake againe.

It implieth then that the combate heere spoken of, is not a light skirmish, with enemies aloofe off, but a grappling with them hand to hand, and in that respect the more fierce & dangerous. If they were far off from vs, and aloofe should thooote, or throw their weapons against vs, wee might think to espie their darts before they fall on vs; or that they might misse of their aime: But the combate being as it were a grappling hand to hand, all such hopes are taken awaie: for they are neare vs to espie where to annoy vs, and so may assault vs the more fiercely.

*Doit. 2.*  
The Christi-  
ans warre a  
fierce warre.  
*1 Mat. 4:4.*  
*&c.*

*Our spiritnall warre is a soare, fierce and dangerous war.* It is a kinde of combate which will trie our prowesse & courage, whereby prooфе will soone bee made whether our armour be armour of prooфе or not, or whether we haue put on this whole armour. *a* The truth of this was manifested in Christ our head, whom the Diuell humiliated from wildernes to pinnacle, from pinnacle to mountaine:

taine: what the Diuell did to Christ outwardly, and visibly, hee vseth to doe to others inwardly and secretly. The estate and condition of Christ while hee liued on earth, is a lively representation of the estate and condition of his Church in this world. <sup>a</sup> Peter felt such a wrestling, so did <sup>b</sup> Paul, so doe all that slauishly <sup>a Lat. 22.32</sup> <sup>b & Cor. 12.7</sup> yeeld not themselves to the power of the Diuell.

Thus God ordereth our estate, 1. the more to *Reasons* manifest and magnifie the power of his might, and the sufficiency of his armour. For the soarer the fight is, and the more dangerous, <sup>c</sup> the greater doth that strength appear to be, & the more excellent the meanes whereby we are supported.

2 To make vs with greater and stronger confidence to depend and relie vpon him, as <sup>d</sup> David, and <sup>e</sup> Iehosaphat.

3 To vse the means appointed more carefully, as the Lewes who while they were working, were prepared against their enemies.

This may serue as a meanes to make triall of our estate: if all bee quiet within vs, that there be no wrestling, no fighting, or if any, now and then a light skirmish, it is to bee feared that our enemies haue gotten possession of vs, & we slauishly haue yeelded to them, and so made <sup>f</sup> a couenant with them. Fierce combats <sup>g 1 Jn. 2.15</sup> doe giue vs more assurance that the Lord is still our God, and wee his souldiers, then light or no assaults: for if the Diuell bee our Lord, hee can let vs bee quiet; but if our enemie assuredly we shall feele his hand.

This sheweth the reason why so manie faint and are foiled: for it were no great matter to indure light and easie combates: but when wee come to bee shaken in-

*Vse 3.*  
*The cause of fainting.*

<sup>a</sup> Job 2.3

indeed, then to stand fast is a token of extraordinary courage: this was it which proued the patience and courage of Job.

*Use 3.*  
Prepare for  
great conflicts  
<sup>a</sup> Heb. 10.32,  
<sup>b</sup> & 11.4

Thinke not that wee haue done enough, when wee haue passed ouer some light trials, but prepare for greater; we must come to a *wrestling*. Marke what the Apostle faith of them which had <sup>a</sup>indured a great fight, <sup>b</sup>ye haue neede of patience; and againe, <sup>b</sup> ye haue resisted unto blood.

*Use 4.*  
No feare to  
be ouercome

<sup>c</sup> Heb. 2.14,  
15  
<sup>d</sup> Eph. 4.8  
<sup>e</sup> Col. 1.13

For our comfort, note, that though wrestling imply a soare combate, yet it implieth not a conquest over vs: of this there is no feare: for Christ our head hath ouercome our enemie and <sup>c</sup> destroyed him that had the power of death; that hee might deliuer all them which for feare of death were all their life time subject to bondage: he <sup>d</sup> bath led captivity captive, and <sup>e</sup> deliuered vs from the power of darknes, that we might be free from being ouercome, though not from *wrestling*.

The *Defendants* who maintaine this wrestling are comprised vnder this particle *we*, which includes himselfe and all like to himselfe, together with all them to whom he wrote, and all like vnto them: so that

<sup>f</sup> Dott. 3.  
All must fight

<sup>g</sup> Gen. 3.15<sup>h</sup> Gen. 3.1<sup>i</sup> Mat. 4.3

*All of all sorts are to wrestle and fight this spirituall combate.* Neither Ministers, nor people, poore nor rich, male nor female, newly planted, nor old growne, none of whatsoeuer ranck, condition, estate, age, quality, &c exempted. <sup>g</sup> Whosoever is of the *seede of the woman* must looke to haue *his heele bruised*.

There is enmitie betwixt the two seeds; the <sup>h</sup> Devil spared not the woman which was the weaker vessell, and <sup>i</sup> hee feared not the head, Christ himselfe, who was the strongest of all. Who may thinke to bee spared?

who can imagine that Satan will feare to wrestle with him?

God will haue all of all sorts to be tried: and the diuell beareth alike hatred against all: <sup>Reasons.</sup> *hee seeketh whom he denoure*: so hee may deuoure them, hee careth not who they bee: as a wolte spareth none of the flocke, ramme, sheep, or lamb that he can come by. <sup>a: Ps. 5, 8</sup>

Let all Ministers, and people, strong and weake, &c. <sup>Use 1.</sup> apply all the exhortations and directions heere deliuerte into themselues. Let not the weaker sort put them off vpon conceit that fierce combates belong to strong Christians, Satan haing greatest hope to preuaile against the weakest, will not faile to set on them: nor ver let the stronger put them off, vpon conceit that the diuell dareth not meddle with them: for though there may be some difference betwixt them and the weaker Christians, yet the strength of the strongest is nothing in comparison of the diuels might, if they come in confidence of it, and not of the Lords strength. Besides, Satan knowing that their fall will proue a discouragement to others will make the greatest assaults against them.

Let Ministers know that the precepts they giue others, belong to themselues, which the Apostle heere <sup>Use 2.</sup> *Ministers preach to themselues.* implyeth: for though his direction were in the second person *beyee strong, put yee on*, yet he laieth downe the motiue in the first person *we*, to shew that he was in as great danger as they, that hee stood in as greate need of helpe as they; and that therefore the forenamed directions belonged to him as well as to them. <sup>b: 1 Thes. 14, 15</sup> Ministers are men as well as others, subject to like passions as others. If they preach not to themselves, what meanes of edification,

fication; of direction and incouragement belongeth vnto them? Wherefore as people may not imagine that these matters of spirituall war-fare belong onely to Ministers, as if they onely were the Lords souldiers, so neijther may Ministers put them off from themselves to the people, as if they were onely to looke on, and the people to fight; but euery one apply theſe to themſelues.

Wee haue heard of the Defendants. Who are the challengers and assaulters? they are heere ſet downe negatiuely, not flesh and blood. For this particle *not*, hath reference to this latter clause, as if there were a comma betwixt *wreſtle*, and *not*, thus *we wreſtle, not with flesh &c.*

Who are flesh  
and blodd.

a Gen.6.3

b John 1.14

\* Luç.24.39

By *fleſh and blodd* are here meant ſuch creatures as haue a bodily ſubſtance which coniſteth of fleſh and blodd: in which reſpect man is tearmed *fleſh*, and Christ is ſaid to be made *fleſh*, because hee had a corporall ſubſtance: herein a *difference* is made betwixt a *Spirit*, and a *body*.

*Question 1.* Haue wee not then any enemies that haue bodilie ſubſtances in this spirituall combate? are ſpirits onely our enemies?

*Aufwerte.*

d Rom.7.23,

24

e 1. Cor.16.9

& 15.32

*4 Our owne fleſh is an enemie vnto vs.* Other men alio are enemies: *there are many aduersaries*, as infidels, idolatres, heretiques, worldlings, all ſort of persecutors, yea and falſe bretheren.

*Question 2.* Why then is *fleſh and blodd* heere excluded?

*Aufwerte.*

They are not excluded, for this negative clause is not to be taken ſimply, but

*I Comparatiuely, not ſo much with *fleſh and blodd* as with *principallities*. With theſe especially we wreſtle. Thus the Apostle forbiddeth ſeruants to ſerue men.* Or not

f Verſe 7

not only with *flesh & blood*, but also with *spirits*, so saith Christ, "call not thy friends to dinner, that is, not them alone, but the pore also. Or not with *flesh and blood* alone, as it is in it selfe, weake & fraile, but set on work, assisted & guided by *spirits*. As if som english souldiers were in pay vnder the Turk or Spaniard, against whom wee maintaine war, though they be in battaile against vs, yet it might be said, we fight not with English men.

2. By way of exposition, not with suchas are weake, fraile, foolish, visible, mortall, &c. as *flesh and blood*. Thus the horses of the Egyptians are called <sup>b</sup>*flesh*, that is, weake, opposed to *spirit*, so as this phrase *not b Isaia 31:3 flesh & blood*, implieth *more*, or other then *flesh & blood*.

*Our most mortall enemies are more then flesh and blood*, more in nōber, greater in power, craftier in their wyles, of longer continuance, more envious, malitious, furious, cruell, not so open & visible, but inuisible, close, & secret, and in many other respects more fearefull and dangerous.

1. Among *flesh and blood*, none so mighty but may bee confronted : as <sup>c</sup>*Daniels visions c Dan.7.3, &c.* of the beasts sheweth. The great Monarchs of the world haue been destroied one of an other, but no *flesh and blood* can confront the Diuell. 2. Among *flesh and blood* none so politique, but they meet with some that at length match, yea and out-reach them.

*Achitophel* <sup>d</sup> whose counsell was counted as an oracle, <sup>e</sup>*2 Sam.16.23* was ouer-matched by *Hushai*: But all the wit of all

<sup>c</sup>*Ch. 17.14* the world can not match the subtily of the Diuell.

3. Suppose that among *flesh and blood* some bee so mighty, as none mightier then they, so subtil as none can goe beyond them, yet are they flexible, and may by faire meanes bee perswaded and intreated to allay their

*Doct. 4:*  
*Our enemies  
more then  
flesh and  
blood*

<sup>a</sup> 1 Sam. 15. 33 their furie, as <sup>a</sup> David by wife *Abigail*; yea, and wicked  
<sup>b</sup> & 24. 17 <sup>b</sup> *Saul* by *Davids* humbling of himselfe, and pleading  
 his innocency: but there is no such flexibilitie in the  
 Diuell, his malice will not suffer him to be moued.

4 Grant that some among men were implacable,  
 yet their fury might be auoided by flying from them, as  
<sup>c</sup> 1 Sam. 11. 10 <sup>c</sup> *David* auoided *Sauls* furie, <sup>d</sup> *Elijah* *Iezabels*, <sup>e</sup> *Ioceph*  
<sup>d</sup> 1 Kng 19. 3. and *Mary*, *Herods*: From the Diuels wee can not flee,  
<sup>e</sup> Mat 2. 14. they are every where, they can soone ouertake vs.

5 But what if no meanes of escape could bee gotten, but that needs wee must bee subiect to the rage of flesh and blood, yet in their greatest pride, power and rage they may be cleane taken away by death, as <sup>f</sup> *Pharaoh* and his host were drowned, <sup>g</sup> *Herod* the great died,  
<sup>g</sup> Mat. 14. 20 & <sup>h</sup> the other *Herod* who persecuted the A postles: but  
<sup>h</sup> Act. 11. 13 our spirituall enemies are not subiect to death. I might  
 in many other respects make comparison betwixt flesh and blood, and Spirits, and shew how there is no comparison betwixt them, that these are not flesh and blood, but much more fearefull.

*Use 1.* This doth much aggrauate the terrorre of our spirituall enemies: for if <sup>i</sup> the wrath of a King ( a King that is but flesh and blood ) be like the roaring of a Lyon: if a man mighty in his owne strenght, as <sup>k</sup> *Goliab*, be fearefull: if a subtil man as <sup>l</sup> *Achitophel* cause doubt and dreade: if a malitious man, as <sup>m</sup> *Doeg* be mischeuous: if an host of <sup>n</sup> flesh and blood bee terrible? how much more these enemies which are not flesh and blood.

*Use 2.* It is no easie matter to preuaile against them, or to auoid their assaults: it is not outward proweſſe and dauat them. courage, not strength of bodie, dint of ſword, troopes  
<sup>o</sup> of armed men, it is not ſtate-pollicie, or war-like ſubtiltie

tie that can annoy them, or keepe vs safe from them. To oppose wit or power of flesh and blood against such as are *not flesh and blood*, is to set drie straw against flaming fire, thinking thereby to put it out: <sup>a</sup> *the weapons of our war-fare must not be carnall, but spirituall,* <sup>a Cor. 10. 4</sup> and so mighty towards God, to keepe vs safe from these enemies. For seeing our enemies are *not flesh and blood*, in vain is such armour as can protect vs onely from flesh and blood.

*In combates even with flesh and bloud wee haue especiall h to doe with Satan:* Flesh and blood is but Satans instrument, he is the Generall, hee the captaine, he setteth flesh and blood on worke, he affleeth flesh and blood, so as he is the author and finisher of the euill which they doe: they being but his vassals, though they seeke to annoy vs; yet wee wrestle not with them, but with <sup>b</sup> *an higher power.* <sup>b Gen. 3.1</sup> When the serpent tempted *Eua*, she had to doe with the Diuell; and therefore the <sup>c</sup> *Di-* <sup>c Iohn 8.44</sup> *uell is said to be a murthcer from the beginning.* The Sabeans and Chaldeans robbed *Job*, yet <sup>d</sup> *is the deede* <sup>d Job 1.13</sup> attributed to Satan. Though a maide and a man brought *Peter* to deny his master, yet therein <sup>e</sup> *Satan* <sup>e Luk 22.31</sup> winowed him. <sup>f</sup> *Christ saith to Peter who tempted him;* <sup>f Mat. 16.23</sup> *Goe behinde me Satan.* The persecuting Iewes hindred *Paul* from comming to the Thessalonians, yet he saith <sup>g</sup> *satan hindred him.* <sup>h</sup> *Satan is said to cast some of the* <sup>i</sup> *Smirneans into prison, yet men-persecutors did it.* In <sup>j</sup> *this respect hee is called* <sup>k</sup> *the God of this world,* <sup>l</sup> *the fa-* <sup>l Cor. 4.4</sup> <sup>m</sup> *ther of murtherers,* <sup>n</sup> *a spirit that worketh in the children of* <sup>o</sup> *disobedience:* and false Apostles are called <sup>p</sup> *ministers* <sup>m 2 Cor. 11.15</sup> <sup>q</sup> *of Satan.* That which is said of flesh and blood in regard of others soliciting vs to sin, or hindring vs from good, may

may be applyed to our selues in regard of our corruption & euill lusts, which prouoke vs to euill. Satan hath an hand in them; yea hee is the author and finisher of the mischiefe which they doe, so as in those temptations which arise from our flesh wee haue to doe with Satan. Therefore the Apostle dehorting vs from anger saith, *a Give no place to the Diuell.* When couetousnesse moued *Ananias* to lie against his conscience, Saint Peter said, *b Why hath Satan filled thine heart.* When pride moued *Daniel* to nomber the people, it is said, *c Satan prouoked him:* for as the spirit of God stirreth vs vp to every good thing: so the spirit of the Diuell sugesteth vnto vs every euill thing.

*Use.*

Fight principally against the Diuell  
d 1 King 12.  
31

Learne wisdome of the men of *Aram.* In all combates whether against our owne corruptions, or against euill men, as persecutors, seducers, &c. striue to drive the Diuell away, and that by spirituall armour; yea, pray to God to rebuke him. Assuredly flesh & blood cannot much annoy vs, if Satan bee resisted and withstood. Obserue in all hystories of all ages, the records of battels, and yee shall finde that if the generals and captaines haue been conquered, the common soldiers haue soone yeelded, or been put to flight.

It is the Diuell which bloweth vp in vs the fire of lust, pride, couetousnesse, and all other vices: he layeth before vs euill baits, agreeable to our nature, & so seduceth vs: hee inrageth persecutors, he blindeth idolaters, he seduceth heretiques, &c. If this were well weighed it would make vs pittie *fleshe and blood* when it fighteth against vs, rather then envy it: it would keepe vs from snarling like a dogge at the stome which is flong.

I might heere lay foorth the wretched estate of all <sup>Vſe 2.</sup>  
that fight against Christians, and shew how they fight  
vnder satans colours, & shal receiue their wages of him, <sup>a Rom. 6. 23</sup>  
which is death: but heereof I shall haue fit occasion  
to speake heereafter on this word *worldly-gouernors*.

The affirmative part of the discription of our assaulters followeth, which is ioyned to the other part with  
an aduersatiue particle **but**: not with flesh and blood, <sup>b Dott. 4.</sup>  
**but with principallities:** whereby is further confirmed  
that which wee haue <sup>b</sup> before prooued, and shall yet  
more evidently be demonstrated in handling the parti-  
cular branches of this description, that *our enemies with Dott. 6.*  
*whom we are to wrestle are much more terrible then flesh*  
*and blood.* I will not stand to proue the Doctrine againe  
in this place, onely heere obserue one vse.

They who are qualed with **that** which flesh & blood <sup>Vſe 1.</sup>  
can doe, can neuer bee able to stand against these spiri-  
tuall enemies. He that is terrifiied with the barking of  
a little whelp, will bee much more with the roaring of  
a Lyon: he that in faith **can not say,** <sup>d</sup> *I will not feare*  
*what man can doe,* can neuer say, I will not feare what  
principallities can doe. Let this be noted of those who  
are turned out of the waies of righteousness, and made  
to flie by mans threatnings, reproachings, euill intreat-  
ings, &c. Let them neuer looke to ouercome and  
raigne with Christ. The Sabeans, Chaldeans, and all  
that flesh and blood could doe, preuailed not against  
Iob. Wherefore when flesh and blood maketh any af-  
fault, let vs thus reason with our selues, *T*here are *so-*  
*reverenies then these, with whom we must wrestle:* if wee  
*shrikne from these, how shall wee stand against them?* Let  
the consideration heereof make vs the more bold and  
con-

confident against all that flesh and blood can doe.

Now consider wee the particular branches of this description of our enemies. There are foure distinct branches distinguished by this particle *against*. Much ambiguity and obscurity is in this description. I will therefore as plainly as I can cleare the meaning of the words.

From these seuerall branches many collect diuerse and distinct orders of Diuels, one subordinate to an other: as among men there bee diuers orders, some Kings, some Dukes, Earles, Barons, &c. Thus they make the *Dinell*, mentioned <sup>b</sup> before, the head and monarch of all the rest: *principallties vnder him: powers vnder them, and so in the rest.* For my part, I thinke these distinctions in this place ouer-curious: I deny not an order to bee amongst Diuels, even as amongst theeues, pirats, cunny-catchers, &c. There is an head and <sup>c</sup> *prince* of them. For mention is made of the <sup>d</sup> *Dinell and his angels.* There may bee also distinct and seuerall offices among them (as among the forenamed pirats,) as some to tempt, some to accuse, some to execute vengeance, &c. For if all should doe the same things, how should the other things bee done: but whether certaine bee alwaies tied to one place, person, function, &c. is both vncertaine and vnlikely. Further that heere in this place there should bee so many orders and rancks of Diuels as are distinct branches, is also vncertaine, neither can any such thing by any iust consequence bee collected.

I rather take these titles to bee vsed by the Apostle to set foorth their conditions and effects.

The first title is *principallties, or gouernments: so termed*

<sup>b</sup> Ver. 11.

<sup>c</sup> Mat. 9. 34

<sup>d</sup> Mat. 25. 41

med because they haue great rule, power, and dominion, not so much ouer other diuels, as ouer wicked men.

The second is *powers*, to shew that their principallity is not a meere titular matter, but is armed with power, so as with their powerfull gouernment, they are able to doe great matters.

These two titles, *principallities*, and *powers*, are thus set downe, rather then <sup>b</sup>powerfull gouernours to am- plifie both the one, and the other,

<sup>a</sup> In abstracto.  
<sup>b</sup> In concreto.

The third is *worldly gouernours*. This I take to be added as an exposition of the first, or rather as a limitation thereof, shewing ouer whom the Diuels are gouernours: not ouer the chosen and called of God; but ouer the world (For <sup>c</sup> Christ maketh a direct opposition betwixt these: ) therefore the Apostle vseth a compound word, which expresseth not onely their gouernment, but also their subiects.

But the elect also are counted to be of the world while <sup>d</sup> Obieit. heere they liue, because in the world they were bred, <sup>e</sup> 1st. 17. 6, 16 brought foorth, brought vp, and ended their daies.

They are in the world, but not of the world after that <sup>f</sup> Anf. they are effectually called: therefore for more perspicuity sake, the apostle addeth this clause, *of the darknesse of this world*, whereby particularly hee sheweth whom the Diuels gouerne in this world; namely, such as are *darknesse*: heere againe for emphasis sake, hee rather vseth this word <sup>g</sup> *darknesse* then <sup>h</sup> *darke*: and hee understandeth the *darknesse* of ignorance and wickednesse: so that in plaine termes they are the ignorant and wicked men of the world, ouer whom the diuels raigne.

The fourth is *spirituall wickednesse*. This declareth their

*as in the scriptures.*  
*the scriptures.*

their nature, that they are *spirits* and their condition, that they are *evil*, and malitious. The phrase which the Apostle vseth is somewhat strange, word for word it is this, *Spirituall of wickednesse*, or spirits of wickednesse, that is, most monstrous wicked spirits.

*in the scriptures.*  
*as in the scriptures.*

Lastly, is added a phrase somewhat ambiguous, because that whereunto it hath reference, is not expressed : it is this word for word, *b in heauenlies*. Here some to make vp the fence adde *places*, whereby is implied that these euil spirits are ouer vs in the aire: for there are three places in scripture termed Heauen. First, the aire where foules are. *Mat. 6. 26.*

Secondly, the firmament where the starres are, *Gen. 22. 17.*

Thirdly, that place of glory which is called Gods Throne, (*Mat. 6. 9.*) where Christ in his body, and the soules of the iust and perfect men departed are. This is called the third Heauen, (*2.Cor. 12. 1.*) the highest Heauen.

*c Rom. 11. 8, 9,  
10, & 21. 27*

Now if the place of spirits bee heere meant, by heauenly places must needes be meant the aire, which is the lowest heauen : for *out of the highest heauen they are excluded*. Other adde *things*, whereby is implied the cause of this combate, which is not any light, fading earthly trash, but heauenly and spirituall treasure. Of the difference of these expositons, I shall speake more fully, when I come more distinctly to handle this clause.

Of these fourre fore-named branches, two, namely the first and the third doe in the generall scope set forth one and the same point; namely the dominion of the diuels : the fourth containeth three distinct points,

First

First the nature of Diuels. Secondly their quality. Thirdly, the place, or cause of the combate.

Our enemies then are in this affirmatiue part described by true arguments; 1. Their government. 2. Their power. 3. Their nature. 4. Their quality. 5. Their place of aboade, or cause of fight.

For the first, this word *principallties* being meant of Diuels, sheweth that

*Our spirituall enemies haue a dominion*, a rule, a gouernment: For this title <sup>a</sup> *principalities*, is giuen to men that are in authority, and in this very respect, because they haue rule and gouernment. As for the Diuels, <sup>b</sup> *they are exprefly called gouernours* in this verfe, and in other places, the Devil is called <sup>c</sup> *a prince*, <sup>d</sup> *a God*.

*Ques.* How came the Diuels to haue a regiment? <sup>e</sup> *is their gouernment from God?* ordained of him?

*Answ.* I may in some sort apply the answere which Christ gave to Pilat,<sup>f</sup> they could haue no power at all, except it were giuen them from aboue. So that their dominion is by Gods permission, who in iuft iudge-<sup>g</sup> ment for <sup>h</sup> punishment of the wicked, hath giuen liber-ty to the Diuel to exercise iurisdiction over them. For as <sup>i</sup> God gaue the rebellious Israélites into the power of cruell tyrants and usurpers, so the world into the power of the Diuell.

Yet haue they no true right and title to their gouernment, as if it were properly deputed vnto them of God as the gouernment of lawfull Kings and Magistrates on earth is. For as the Kings of forraigne Nations which invaded Israél, and for a while ruled ouer them, were but oppressors and usurpers, (though <sup>k</sup> God in <sup>l</sup> *Isa.10.8* justice made them a rodde to punish the people) and

F there-

Dott. 7.

The Diuels  
haue a domi-  
nion.

Tit. 3.1.

b Chap 2.v.2

c 2 Cor.4.4

d Job.19.11  
Reason 1.

Gods permi-  
ssion.

e 2 Thes.2.11.

f Deut.23.4.8  
Iudg.3.8

- a *Judg. 3.9.* therefore <sup>a</sup> when *Israel* repented, the Lord delivered them, and cast the rodde into the fire : so the Diuels. Other reasons therefore there bee of the Diuels dominion , and that partly in regard of themselues, and partly in regard of their vassals. For themselues they haue usurped dominion; they haue by tyranny taken principallity vnto themselues, even as one of their chiefest instruments on earth hath done ( I meane that man of sinne, <sup>b</sup> who exaltesth himselfe above all that is called God, or worshipped, shewing himselfe that hee is God, even that whore of Babylon, who <sup>c</sup> glorified her selfe.) Thus haue these principallities heere spoken of, exalted and glorified themselues. In regard of this ambitious tyrannicall usurpation, the Diuell hauing shewed Christ all the Kingdoms of the world, & the glory of them, said <sup>d</sup> *This is delivred to me and to whom soever I will I give it.*
- Reason 3.* For the Diuels vassals (which are all the wicked of the world) they slauishly and willingly yeeld themselues to his gouernment and tyranny, making themselues subiect to these principallities, whereby the rather these diuels haue taken dominion ouer them : <sup>e</sup> as the men of *Shechem* subiecting themselves to *Abimelech*, he became their King : <sup>f</sup> as the hearts of *Israell* turned after *Absalom*, and he became their King : and <sup>g</sup> after that to *Ieroboam*, and hee became their King; and to many others who became their Kings : in which respect God said, <sup>h</sup> *They haue set up a King, but not by me, they haue made princes and I knew it not.* That the wicked doe willingly and slauishly subiect themselues to the Diuell is without question : for it is written <sup>i</sup> *The whole world worshipped the Dragon, which is the Diuell.*
- Vse 1.* Take heede <sup>k</sup> how wee give any place to the Diuell,  
*2 Ep. 4.17* or

or yeeld vnto him any whir at all. Where hee getteth <sup>Gise. no</sup> any entrance, there will hee set his throne, as <sup>place to the</sup> • *Nebuchadrezzar* did, hee is exceeding ambitious, and ty- <sup>Diuell.</sup> <sup>a Iter. 43. 10</sup> rannicall: hee will be a King, or no body: if hee get an inch, hee will take an ell: if any make themselues in any thing subiect vnto him, hee will soone take a principallity ouer them.

Now consider in how woful an estate they liue, who have earthly tyrants to rule ouer them, and withall consider how farre the Diuell exceedeth all the tyrants of this world in malice and mischiefe, and from thence gather in what misery they lie, who are vnder the principallity of Satan.

How besotted are they who thinke that the Diuell <sup>Vse 2.</sup> is their seruant, at their command, which is the conceit of of witches, coniurers, sorcerers, &c. yea also of many profane and wicked worldlings. Indeede hee may, and doth often pretend & make shew of seruice, but it is like the seruice of him who stileth himselfe, <sup>b a b Dominus</sup> *servant of servants*: onely a meanes the more to insinuate <sup>Papa seruus</sup> himselfe into them, and to get the more sifferaigne <sup>serorum.</sup> principallity and rule ouer them. They know not the Diuell nor themselues, who thinke to rule ouer him.

Learne wee to subiect our selues to the Lord Christ, <sup>Vse 7.</sup> as to our King, that hee may maintaine our cause against these principallities. One King cannot brooke that another should haue principallity ouer his subjects. If Christ bee our Lord and King, hee will not suffer other Lords, especially such as are his enemies to rule and raigne ouer vs. But otherwise, if wee bee like those who said, <sup>c Lk. 19. 14.</sup> *Wee will not haue this man to raigne*

a Psal. 2.3 over vs; <sup>b</sup> Let vs breake his bands, and cast his cords from vs, then in iust judgement will Christ giue vs ouer to the tyranny of Satan. For there is no middle monachy or regiment betwixt these: whosoeuer are not Christ's subiects, are Satans vassals. <sup>b</sup> All that dwel on the earth shall worship the Diuell, whose names are not written in the book of life. Note what was threatned against  
 b Rev. 13.8  
 c Deut. 28.47, Israel, <sup>c</sup> Because thou seruedst not the Lord thy God &c. therefore thou shalt serue thine enemies, &c. This will be just with the Lord to giue them ouer to Satans power, who rebell against him, that so by their hard bondage vnder him, they might the better see their folly, and if they haue so much grace, bewaile it, and become wiser.

Doubt. 8.  
Diuels able  
to exercise  
their Domin-  
ion.

d <sup>deuter. 32.18</sup>  
Rev. 13.8  
c Chap. 2. v. 2.

d Luk. 11.31  
e 1 Pet. 5.8  
f Rev. 12.3  
g 1 Cor. 4.4

Reasons.

The second argument whereby the Diuels are described is their power: this sheweth, that *As our spirituall enemies haue a dominion, so they haue power to exercise the same:* a power whereby they are able to keepe their vassals and captiues vnder them in subiection. In this respect Satan is called <sup>c</sup> a prince of power. Many titles in scripture giuen vnto him doe argue as much as <sup>d</sup> strong man armed, <sup>e</sup> roaring Lion, <sup>f</sup> great red Dragon, <sup>g</sup> God of this world. Consider how he dealt with Job, and it will appeare that he is indeede a Prince of power.

The Lord suffereth him to be a Prince of such power,

1 That his owne diuine power might be the more manifested in subduing such a powerfull Prince.

2 That there might be made a greater tryall of the courage of his Saints and children. Thus was jobs courage and strength manifested.

3. That

3 That he might execute the soarer vengeance vpon the wicked.

This generall point that the Diuell is a powerfull & mighty Prince being thus cleared, for the better vnderstanding of Satans power; I will as plainly as I can resolve these particular questions.

1 Whether the Diuels bee able to doe what they will?

2 If not what they will, then whether they be able to doe any thing aboue the course of nature?

3 If not aboue nature, wherein consisteth their extraordinary power?

4 Whether their power bee any whit lessened since their fall?

5 Whether they haue alwaies liberty to doe what they are able?

1 For the first, The Diuell is not able to doe what- The Diuell  
soever hee will: for this is proper onely to God, whose power is infinite. Were heable to do what he would, God should haue no commaund of him, no power over him: But hee himselfe is a creature, his power is a created power: and therefore limited within the bounds of a creature.

2 For the second, He is not able to doe any thing simply aboue, or directly against that course which the Lord hath ordained vnto his creatures, which is commonly called, *the course of nature*. For God hath tied all his creatures thereunto; and hath reserved onely unto himselfe, who is the sole Lord of nature, power to alter it as pleaseth him. Which being so, by necessary consequence, it followeth that the Diuell, 1 cannot worke *miracles*, 2 nor force the *will* of man, 3 nor

*know the secrets of mans heart, & nor foretell things to come: for all these are either aboue, or against the course of nature.*

Not work mi-  
acles.

I Concerning *miracles*, Christ by the miracles which hee wrought, manifested himselfe to bee the Sonne of God, indued with diuine power. The Prophets and Apostles were declared to be the seruants of God, and assisted with diuine power; yea God was manifested to worke in and by them, by the miracles which they wrought. If the diuell had power to work miracles, that had not been so evident a demonstration of the power of God. The very sorcerers could say of the miracles which were wrought by the ministry of

*a Exod.8:19 Moses, "This is the finger of God."*

*Obiection.* Those Sorcerers wrought some of the miracles which *Moses* did.

*Answeare.* Though there were some outward like-  
nesse and resemblance betwixt some of those things which *Moses* and the Sorcerers did, as turning roddes  
into Serpents, water into blood, and bringing aboun-  
dance of frogges; yet in truth there was a very great  
and maine difference betwixt them. There is no doubt  
but the things which *Moses* did, were truly and proper-  
ly miracles: as for the things which the Sorcerers did,  
either they might bee done by naturall meanes, as the  
Diuell might secretly conueigh serpents, and blood, &  
frogges from other places to *Egypt*: or else the things  
which they did might be meere illusions, onely appear-  
ances of things which were not so: and so the Egyp-  
tians made to thinke they sawe serpents, blood, and  
frogges, when in truth there were no such things: this  
latter is the more likely, as may be gathered by the cir-

CUM-

circumstances noted in those histories. First for the serpents, it is said that <sup>a</sup> Aaron's rodde devoured their rodde : Evident therefore it is that *Aarons* rodde was turned into a true living serpent, and likely that the Sorcerers rodde were not so, because they made no resistance, but were devoured.

<sup>a</sup> Exod. 7.12

2 For the waters, it is noted, that <sup>b</sup> all the water b Exod. 7.19; that was in their river was turned into blood, and so continued seven daies, and that they could not drinke of that water. But no such thing written of the waters which the Sorcerers seemed to turne into blood; neither is it likely these waters were so : for the waters which they seemed to turne must needs be in *Goshen*, (which was free from all the plagues) in *Egypt* all was blood.

<sup>b</sup> Exod. 7.19;

<sup>c</sup> Exod. 8.14

3 For the frogges, thole which *Moses* brought were gathered on heapes, and made the Land stinke. But c Exod. 8.14 what became of those which the Sorcerers brought ?

*Objection*: Why then went they no further? could they not as easily haue made shew of lice?

*Answer*. God would not suffer them any longer to delude the Egyptians.

Fitly may I apply that <sup>d</sup> title which the holy Ghost d 2 Thes. 1.9 attributeth to the pretended miracles of Antichrist, vnto all the pretended miracles of Satan, and call them *lying wonders*.

Nor force  
mans will.  
<sup>d</sup> Iacobus ad  
malum cogere  
tempore. Cris.  
in Mat. 4. b. 5.

2 Concerning mans will, the Diuell can not simply and directly force it to yeeld to any thing : for this is against that nature which God hath giuen to the will, take away freedome from the will, and yee cleane destroy the will it selfe. Therefore God in conuerting a sinner forceth not his will, but worketh in him to will.

e Phil 2.13

in him.

*Objection.* Satan bringeth the will of naturall men to his bent.

*Answeare.* This he doth partly by faire allurements, and partly by fearefull terrors, by some extermal meanes or other hee moueth the will to yeeld vnto him. All at all times yeeld not vnto him. If he could force the will, hee would drawe all to his bent.

Nor search  
mans heart.  
a Ier.17.9

b Ier.17.10  
Abi 1.24.  
c Genes.13.16.20.  
d Job.1.47.48.  
49.

3 Concerning *mans heart*, it is as a bottomelesse pit, of an vnsearcheable depth, <sup>a</sup> *deceitfull abone all things*: to search it, and simply to know the secret thoughts of it, is aboue the reach of nature: <sup>b</sup> it is one of Gods incommunicable properties to be a <sup>c</sup> *searcher of the heart*. Heereby <sup>d</sup> *Nathaniel* gathered that Christ was the son of God.

*Obiect.* Most of the Diuels temptations be framed according to the inward disposition and secret intents of mens hearts.

*Diabolus uisus  
vismatur cordis  
occulta, sed ex  
corporis habitu  
& cœlibus et  
filiis quid  
versamus in  
trinsecus. His  
107.18 Mat.  
35.*

Nor foretell  
things to  
come.

e Iff.41.23  
& 48.5  
f Jn.28.9

*Answeare.* Though certaintly hee know them not, yet very shrewdly can hee gesse at them, and that not onely by their outward speech, behauour, and carriage, (which hec espieth more narrowly then all the men in the world can) but also by the inward humors, temperature and disposition of the bodie, which (being a spirit) he discerneth as easily as the outward behauour.

4 Concerning *things to come*, a simple foretelling of them, without any helpe at all from naturall causes, signes, effects, and the like, is also aboue nature: God <sup>e</sup> prooueth himselfe to bee the true *Iehowah* heereby. <sup>f</sup> Heereby hec gaue testimony to his Prophets to bee sent of him, and guided by his spirit. Satan cannot doethis.

*Objection.* Satan and his instruments haue foretold many

many things to come, <sup>a</sup>as when he appeared to *Saul*; & <sup>a 1 Sam. 18.19</sup>  
 the diuining maid; yea <sup>b</sup>God implieth that they may. <sup>b Acts 16.16</sup>

*Answer.* Such things they may foretell, as by naturall causes or signes may be collected, or conjectured: or which by God haue any way bee[n]e revealed. The Diuell is admirably and extraordinarily skilful & experienced in all the causes of nature, and can draw one consequence vpon another. As if one lincke of a long chaine being in a deepe well, appeare but a little aboue water, by it hee can draw vp lincke after lincke, and so at length the bucker it selfe out of the water, which otherwise could not haue bee[n]e seene. Also he diligently marketh all the secrets which God reveleth, euen so soone as they are revealed, and so may seeme to foretell of himselfe such things as God foretold. There was very great probability of that which the Diuell told to *Saul*: the things whith the diuining maide and such other foretold, might bee such as were gathered by some vnknowne naturall causes. That which God implieth of false prophets, may be meant of meere conjectures, or of some such instances as are heere named.

3. For the third, the extraordinary power of the Wherein Sa-  
 Diuell consisteth in this, that hee can doe any thing <sup>cans extraor-</sup>  
 whatsoeuer is in the compasse of nature, and may bee  
 effected by naturall meanes. For example, <sup>d</sup>hee can  
 violently moue the aire, and cause tempests & stormes:  
<sup>e</sup>hee can inflame the aire, and cause thunder and light-  
 ning, yea, and extraordinary fire to fall downe: hee  
 can exceedingly trouble the Seas, & cause such waues  
 and billows to arise, as shall swallow vp shippes and  
 men. Hee can cause waters to swell ouer the banckes,  
 and

<sup>c</sup>ibid.

<sup>d</sup>Job. 1.16. 19

and so make great breaches. On earth hee can cause earth-quakes, hee can throw downe the strongest buildings, and roote vp the best setted trees, and smote all things: he can carry and hurry vp and downe euē in the aire: the bodies of men and beasts: yea, <sup>b</sup> hee can enter into them, and make them with violence rush and runne headlong hither and thither, <sup>c</sup> hee can cast them into the fire, and water, <sup>d</sup> grieuously vexe and torment them, and <sup>e</sup> inflict sore diseases vpon them; he <sup>f</sup> can possesse them, make them lunatick, dumb, deafe, make them foame and roar out, and all to rent them; hee can stirre vp <sup>g</sup> wrath, pride, covetousnesse, lust, &c. in men; he can know the disposition of men, and accordingly lay baits for them, or bring them vnto baits; hee can <sup>h</sup> darken mens vnderstanding, and <sup>i</sup> cause much trouble and anguish in their soule and conscience; yea, so much as they cannot indure it, but are brought to make away themselues; hee can incense man against man, kingdome against kingdome, subiects against Princes, Princes against subiects, and so cause quarrels, warres, treasons, rebellions, opprestions, murthers, &c. many more strange mischieves can hee worke, which for kinde are extraordinarily wonderfull, and for number innumerable.

Whether it  
bee dimin-  
ished by his  
fall.

<sup>1</sup> Rev.12.7

4. For the fourth, if comparison be made betwixt them and the good Angels, (to whom at their first creation they were equall in power) it is evident that their powerte is somewhat lessened by their fall. For whensoeuer there was any opposition betwixt good and euill angels, the euill were alwaies foiled, they could not stand against the good. But in comparison to other creatures, they still retaine so much power over them,

them, as their power cannot appere to bee any whit diminished by their fall : but that still they remaine so bee as powerfull to doe mischief, as they were before to doe good : for all other creatures ( except the good Angels ) are not able to withstand their might and fure.

5 For the fift, though the word heere attributed to the Diuels doe properly signifie <sup>a liberty to doe as one</sup> yet it may not, nor cannot bee denied, that that power which is given them is so limited and restrained <sup>a iij. viii.</sup> by an higher and superiour power, euuen the power of God, that they can not as they list themselues exercise the vttermost of their power, and doe what they are able to doe if they were not held in. Fitly may I apply that to the Diuell, which is said of the Sea, <sup>b that</sup> God hath set barres and doores before him, and said, <sup>b Job. 38.10,11</sup> *bitherto shall he come, and no further.* In this respect, they <sup>c 1 Pet. 5.4.</sup> are said <sup>c</sup> to bee delivered into chaines, and <sup>d</sup> reserved in <sup>d Jude 1.6,7,8.</sup> *everlasting chaines :* By which phrases is implied that the Lord dealeth with Diuels as men vse to doe with curst mad ban-dogges, which will flie at the throate of euer-y one with whom they meeete, they tie and chaine them vp for feare of doing hurt. For prooife heereof, note what God said to the Diuell vnder the serpent, *\*Thou shalt bruise his heele :* by which phrase is implied <sup>e Gen. 3.15.</sup> a restraint, namely, that he should not come so high as the Saints head to crush it, hee should onely snarle at his heele, and bite it, that is, hee should not bee able vtterly to destroy their soules, but onely annoy them with smaller temptations.

But more cloerely is this laid downe by many particular instances. <sup>f</sup> Satans power in the Sorcerers of <sup>f Exod. 8.13.</sup>

*Egypt,*

<sup>a</sup> *Sam.* 16.14. <sup>b</sup> Egypt was restrained, the evill spirit could not enter into Sam till God permitted him: for it is said, God sent him. <sup>c</sup> The like is noted of the lying spirit that seduced *Ahab*. <sup>d</sup> Satan stood at *reboesbaabs* right hand to resist him, but the Lord reproved him. <sup>e</sup> He desired to winow *Peter* and the other Apostles, (so as without leue hee could not doe it) and yet hee prevailed not as hee desired. Many other particular instances might be alleagded; but the most famous of all is that which is noted in the hystory of *Iob*, where he could doe nothing against *Iob* till hee had leauie, and when hee had leauie, he could doe no more then was permitted. Lastly, as an argument from the lesse to the greater, and so a more forceable argument, note <sup>f</sup> how hee could not enter into swine without permission; much lesse can hee doe any thing against man without leauie. <sup>g</sup> Are not men much better then swine?

<sup>h</sup> *Reu. 10.7*. *Obiection*. But now <sup>i</sup> satan is loosed, and hath liberty to doe what he can.

*Answer.* That is spoken comparatiuely, in regard of former restraint: as when a dogge hath sometime beeene tied vp very close, and afterwards his chaine is let out further, hee may bee said to bee loosed.

*Reasons.* The Lord thus limiteth his power, both in regard of himselfe, and also in regard of man, who is made after Gods image.

1 For himselfe, <sup>k</sup> that hee might manifest a difference betwixt his owne power, which is infinite, without limits and bounds; and the power of his enemies who oppose themselues against him. Therefore is his power called <sup>l</sup> a power of might, as if no other power were

were mighty but his. 2. that hee might shew himselfe to be an absolute Lord and Commaunder ouer all creatures; not onely those who voluntarily subiect themselves to him, but also those <sup>a</sup> who obstinately oppose against him.

For man, lest the diuell should soon devoure all mankind, for that he <sup>b</sup> seeketh. If he were not restrained, no creature could resist him, and stand before him. As the Sea, if it had not bounds, would soone ouerwhelme the whole world, so would the Diuell soone turne all topsy turuy, quickly destroy all liuing creatures, and bring all to the very depth of hell, where himselfe is. Therefore though the Lord for iust reasons hath giuen him a very great and mighty power, yet in wisedome and goodnesse hath hee also restrained his power, and set bounds vnto it.

Thus haue wee heard of the extent, and of the restraint of the diuels power, both which are well to bee noted.

The one that wee should not make too light account of him. The other that we should not dreade him too much. Is the Diuell a Prince of such power? Be neither arrogant nor secure, but know that all the meanes which wee can vse, are little inough to keepe vs safe from him. Yea, <sup>c</sup> let vs seeke for greater power and strength then is in our selues, remembraing the exhortation in the 10. verse, and the direction in the 11.

Yet because hee is neither able to doe what hee will, nor hath liberty alwais to doe what he is able, but hath his power restrained and limited by God, *bee not faint-hearted*, nor dispaire, though hee may soarely affaile vs; yet assuredly shall he never preuail against vs. Remem-

<sup>a</sup> Ver. 1. 22<sup>b</sup> Pet. 5. 8<sup>c</sup> 2. Cor. 10. 11.<sup>d</sup> Ps. 87. 7. 8. 9.<sup>e</sup> Ps. 87. 7. 8. 9.<sup>f</sup> Ps. 87. 7. 8. 9.<sup>g</sup> Ps. 87. 7. 8. 9.<sup>h</sup> Ps. 87. 7. 8. 9.<sup>i</sup> Ps. 87. 7. 8. 9.<sup>j</sup> Ps. 87. 7. 8. 9.<sup>k</sup> Ps. 87. 7. 8. 9.<sup>l</sup> Ps. 87. 7. 8. 9.

<sup>a 1 Sam. 5. 11</sup> ber *lobs* conflict, and the end thereof. As wee cast one eie on the extent of the diuels power to keepe vs from security, so cast an other on the restraint thereof, to keep vs from disaire.

<sup>b 1 Cor. 15. 24</sup> The next point lheveth yet a further restraint of the Diuels power. For it declareth the parties ouer whom especially he exerciseth his power: who are first imployed vnder this compound word <sup>b</sup> *worldly governours*, and then more expressely handled in the next ensuynge words.

<sup>c Del. 9.</sup> From the generall I collect that, *The governement of  
Satan's rule  
only in this  
world.* *Diuels is only in this world, and ouer the men thereof.* It can no further extend then to the compasse of this inferiour world vnder heauen; neither can it longer last then the time of this world. Thus the <sup>c</sup> Diuels dominion is restrained to the aire, and expreſſely is he termed the <sup>d</sup> *God of this world.* <sup>e</sup> At the end of this world shall Christ put downe his authority and power.

<sup>d 2 Cor. 4. 4.  
e 1 Cor. 15. 24.</sup> *Reason.* It hath pleased the Lord to appoint this world and the continuance thereof, the place and time of probation, wherein hee will make triall who are fit for his kingdome, who vnworthy of it: and for the more thorough triall of good and bad, to giue Satan dominion and power in this world.

<sup>f 1 Cor.</sup> This is a good ground of incouragement vnto vs, to moue vs patiently and constantly to indure all those brunts, whereunto thorough the malice and power of the diuell, wee shall bee brought in this world: without the circuit of this world they cannot reach: when wee passe from it, then passe wee out of their iurisdiction to the place where with Christ our head we shall triumph ouer these principallities: For in Heauen where Christ in

in his body is contained where are the spirits of iust and perfect men, & the glorious company of good Angels, the Diuels haue nothing to doe : <sup>a</sup> they are thence cast <sup>a Rem. 12. 8,</sup>  
 out. As Christ (who in this world was sorely assaulted by satan) <sup>b</sup> when he ascended up on high, led captivity cap- <sup>b Eph. 4. 8</sup>  
 tive, & triumphed ouer them : so <sup>c</sup> If we suffer we shall <sup>c 2 Tim. 4. 12</sup>  
 doraigne with him. Death, whereby a passage is made from this war-faring world, to that world of triumph, is the last enemie; the pangs thereof the last assaults; so as this being well thought of, cannot but moue vs with patience to <sup>d</sup> refist unto blood and death, <sup>d Heb. 12. 4</sup>

Yet more distinctly are the parties ouer whom satan ruleth, expressed in these words, *darkenesse of this world*, whereby are meant such ignorant and wicked men as haue no light of spiritual vnderstanding, no life of grace in them, and therefore deseruedly called *darkenesse*.

*The diuels rule and dominion is properly, and principally Dost. 1. o.*  
*over ignorant and euill men:* euen such as are described <sup>Ignorant and</sup>  
*euil mens sa-*  
*Chap. 4. vers. 1<sup>8</sup>, 1<sup>9</sup>,* and before that called <sup>euil mens sa-</sup>*children of* <sup>tans vafals.</sup>  
*disobedience, or of vnbeleefe, for the f originall word will* <sup>c Chap. 3. v. 1</sup>  
*beare both. For ignorant men, the Diuell is said to bee* <sup>f wisdom.</sup>  
*the God of them that are blinded. For wicked,* <sup>a 2 Cor. 4. 4</sup>  
*which commit sinne are said to be of the Diuell.* <sup>b 1 Job. 3. 8</sup>

These refist him not, but yeld unto him : for ignorant persons know not his power, malice, subtily, sedu- *Reason 1*  
 lity, mischeuous enterprises, with the like : no mer- *The se refist*  
 uell therefore that they suffer themselues to be guided *not.*  
 and gouerned by Satan. <sup>i</sup> When the men of Aram <sup>i 1 King. 8. 19,</sup>  
 were stroken with blidenesse they were easily without <sup>etc.</sup>  
 any resistance led into the midst of the chiefest & strongest Cittie of their enemies, for they sawe not whether they went. So ignorant men not seeing in whose pow-  
 er

er they are, suffer themselues there to be.

Wicked persons beleue not that the Diuell is so cruell a tyrant as hee is reported to bee: They thinke him to be the best Lord, because hee suffereth them to doe as they list, and his temptations are agreeable to their corrupt humors and carnall desires: they take most delight in doing the worke of the Diuell; yea, as Christ saith, they *will doe the lusts of their Father the diuell*. Is it then any meruaile that the Diuell is their gouernour?

a Job.8.44

*Virtus Diaboli  
est quod homi-  
nes mali sunt.*

*Crysal in Mat-  
22. b. 3. 43*

*Reason 2.*

*They are not  
subject to  
Christ*

Neither ignorant nor wicked persons will subiect themselues to the Lords gouernment: not ignorant, because they know not the benefit of it: not wicked, because they thinke it too strait, too much crossing their licentious humor. Therefore in iustice God giueth them ouer to the rule of the Diuell.

*Use 1.* Heereby may tryall be made whether wee be vnder the rule and power of the Diuell or no. <sup>b</sup> If wee loue darkenesse more then light, if wee <sup>c</sup> haue fellowshipp with the vnfruitfull workes of darkenesse, wee are in the power of the prince of darkenesse.

*Trial if vnder  
Satan's power:  
or no.* Harken to this O ignorant persons, yee that are neglecters and despisers of the light of Gods word, that cry out against so much preaching: if at least your eares bee better then your eyes, and you can beleue that which by others is declared vnto you. Harken to this also O yee wicked persons, who pursue so eagerly the euill desires of your hearts, and the foolish customes of the vaine world: if at least your euill hearts will let you yeeld to any thing that may turne to your good. Oh if it were possible for these two sorts of persons to see in what a miserable plignt they are by those gouernours vnder whom they liue

lie, then would the ignorant learne knowledge, and sinners enter into a new course. Fondly they think they lie in great liberty, whereas in truth they lie in most flauish bondage. I may iustly in this case take vp the complaint of wisdome, and say, *O yee foolish, how long will ye lone foolishnesse &c.*

Hereby also men may learn how to come out of satans power; namely,<sup>b</sup> by comming out of darknes into light. So long as wee lie and lie in darknesse, there is no hope, no possibility of freeing our selues from the tyranny of Satan. <sup>a Pro 1.13</sup> God first deliuereth vs from the power of darknesse, and then translateth vs into the kingdome of his sonne.

This vse affoordeth a good direction to Magistrats, to Ministers, to all that haue charge of others, and to private persons.

To Magistrates, that they take order to establish the ministerie of the Word in such places as are vnder their rule.

To Ministers, that they be diligent and faithfull in preaching it.

To all that haue charge, that they bring such as are vnderthem to the Word.

To priuate persons, that they be willing to heare, & carefull to practise what they heare.

Note what Christ saith of the issue and power of the Word preached by his Disciples, <sup>d</sup> *Hee sawe Satan fall like lightning* <sup>e</sup> for by it mens mindes are enlightened, and their hearts conuerted, so as satan cannot beare such sway ouer them, as hee doth ouer ignorant and wicked persons.

That which is in generall said of freeing men from

*Vse 2.*

*How a man  
may come out  
of satans  
power.*

*b Act.16.18**c Col.1.13*

**a**  
How Papists  
may be aban-  
doned.

the tyranny of Satan, may particularly bee applied to those who are in bondage vnder his great Vice-roy on earth, euen Antichrist, which deceaueth the greatest part of the world. His kingdome is a kingdome of darknesse: where the light of the Gospell shineth forth, the clouds and mists of that darknesse vanish away. Experience sheweth that where the preaching of the Word is rare, there is greatest number of Antichrists vassals. God grant this may bee duly considered by them who for the safety of the kingdome and the furtherance of religion doe treat of meanes whereby the nomber of Papists may be diminished.

For our selues, let vs first labor for the light of knowledge to inlighten vs, and then for the light of grace to renew vs; so shall wee be freed from the kingdome of darkenesse. For the attaining heereunto we must diligently attend to the light of Gods word, and also pray for the spirit of reuelation and sanctification.

**a Chap. 1. v. 17**

**Use 3.**

**Comfort to  
such as are  
light.**

**b Chap. 5. v. 8**

**c 2 Cor. 6. 14**

They who haue sure evidence that they are **b**light in the Lord, may from hence reape comfort, in that thereby they may bee assured, that though they live in the world, yet they are not vnder the rule of the God of this world: hee is Prince onely of the darkenesse of this world. Live therefore as children of light, as the Lords freemen: haue no fellowship with vnfruitfull works of darkenesse. For **a** what communion hath light with darkenesse.

The third argument whereby the Diuels are described, is their nature: they are heere termed **'spiritual  
things'**, so that

**Dott. 11.** *The enemies of our soules are of a spirituall substa-*  
*nce, more spiritual to look like, than to be called.* **Oft**

Oft in Scripture are they expressly called spirits, & that  
both in the old and new Testament.

Our enemies  
are spirits.

They were created spirits, and spirits they still re-maine to be. Their fall hath not altered their substance: for then could not that nature and substance which transgressed be punished.

Grossly doe they erre in the nature of Diuels, who  
think, & teach that they be nothing but bad qualities &  
evill affections, which arise from our flesh. The Apo-  
stle expressly denieth them to bee flesh, and implieth  
that they are much more then flesh: how then should  
they be thought to be affections arising from the flesh?  
If because they are spirituall things they should bee no  
substances, but onely qualities, then neither should the  
'soules of men, <sup>b</sup> nor good angels, nor <sup>c</sup> God himselfe  
bee substance: for all these in Scripture are termed *sub-  
stances*. But spirituall things may be as truly and properly  
substances as bodily things, if not more: it is not any  
outward property of a body that simply maketh a sub-  
stance: Things may bee sensible, and yet bee no sub-  
stances, as colours, sounds, smels, &c. But for the Di-  
uels, the actions which they performe, the places where  
they abide, and from whence they goe vp and downe,  
the power wherewith they are indued, the torments &  
paines which they indure, with many other like argu-  
ments, which out of the Scripture may bee collected  
concerning them, evidently shew that they are truly &  
properly substances. The contrary opinion, as it is  
erronious, so it is very dangerous, in that it doth much  
attenuate those fearefull things which have been deli-  
vered concerning Diuels, yea it maketh them to be but  
*fables,*

*Vñ 1.*  
Diuels are  
not qualities.

*a Ezech. 12. 7.*

*b Heb. 1. 14*

*c Heb. 4. 14.*

fables. Therefore this error is so much the rather to be taken heede of.

*Vſe 2.*  
Spirits very  
terrible.

The spirituall nature of Diuels doth many waies agrauate their terror. For they being spirits, it followeth that they are

a Gen.19.9.11

b 2 Kjng.6.19

1 *Inuisible*: though they see vs in euery place, and on every side within and without, yet they cannot bee scene of vs. And as their nature is, so are their assaults, such as by the eies of flesh and blood cannot bee scene. Consider what aduantage one that seeth hath against a blinde man. a The Sodomites who so fiercely assualted Lot's house, being strooke with blindnesse could doe no hurt. b Elsba himselfe alone led an army of his enemies ( being made blinde ) whether hee list. Wee to spirits are as blinde men: we can neither see them, nor their assaults. I speake of men as they are *flesh and blood*, naturall men. God giueth to them that are borne of the Spirit, spirituall eies to discerne them and auoide them.

c 2 Kjng.6.11

2 *Priuy to whatsoever we doe or speake*, whether we be in company or alone, in light or in darknesse: scarce a thought can passe from vs, but they can shrewdly geesse at it: soone can they espie out all our deuices against them. c The King of Aram found it to bee a great disaduantage, that his enemie had one who could disclose the words that he spake in his priuy chamber; and his heart was troubled for this thing. What great aduantage haue these spirituall enemies against vs, who are *flesh and blood*.

3 *Not hindered by any bodily impediments*: no sensible substance can any whit stay their course, or slacken their

their enterprise; they can either passe th rough , or  
passe ouer all such things as would stop and hinder vs,  
as armes of men, stone walles, yron gates, wooddes,  
waters, yea, seas and oceans, with the like. They neede  
not such space of time to passe from place to place, as  
we doe; but can on the suddaine bee in diuers places,  
which are many millions of miles asunder. For they  
haue no corporall grauitie to hinder them, neither can  
they bee let by any bodily obstatice. The Sunne is not  
swifter then they : the light of a mans eie, the lightning  
from heauen is not more quick or speedy. <sup>a Deut. 18.49</sup> This also  
is a very great aduantage.

4 Not subiect to any fainting, to wearisomnesse, to  
failing or decaying, and the like, as bodies are : for they  
are simple substances, not framed of any externall  
matter or contrary qualities, which cause fainting, de-  
caying, &c. Hence it is, that after they haue done many  
thousand great exploits, they are as frell as ready  
to doe many more, as they were at first. They need  
no resting time, but continually night and day are assal-  
ting men without intermission, and without ceasing :  
some comfort it is to them who are sorely assaulted  
by bodily enemies that the night commeth on, <sup>b 2 Sam. 2. 24,</sup>  
which visually causeth some stay. But in the combate with  
spirituall enemies, there is no hope of any such matter.  
No, they are not subiect to death : <sup>c Gen. 3.15</sup> from the begin-  
ning of the world they haue assaulted man; and to the  
end of the world shall they continue: whereby they  
must needs gather much experiance, which is a great  
disaduantage.

I might further proceed in setting downe other par-  
ticular points of aduantage which they haue against

vs, in this respect that they are *spirituall things*. But these may suffice; and surely these may be enough to discourage many, and make them say

*Obiect.* If our enemies have such aduantages, to what purpose doe we resist and maintaine fight against them.

*Answe.* Though they be spirits, yet God (in the power of whose might wee are strong) is a *spirit of spi-*

*rits*, the highest spirit, every way infinite. God is in-

*visible* euent in them, and they as blinde as beetles to

God: they carnot know the counsell of God, yet God

knoweth all their deuices. God is every where present,

much lesse subiect to decay then they. Yea God gi-

ueth to his soldierns his Spirit to open their eies, that

they may see the Diuels temptations: he discovereth

all the purposes of the wicked one, and thruseth him

out of his hold: hee keepeþ vs from fainting: and for

our further encouragement he giueth his hostis of good

angels a charge to guard vs, and keep vs in al our waies.

*Use 3.* This point concerning the spirituall nature of our enemis, is a strong motiue to vrge those exhortations which wee haue heard before of flying to God, and re-

lising vpon his power, and likewise of vsing spirituall armes.

The fourth argument, whereby the diuels are descried is their quality, which is *wickednesse*.

Some restraine this to their malice in particular. Their malice hath been in part laid foorth by discouering their manifold wyles; and shall further bee declared on the last clause of this verse. Here I will speake of their wickednesse in generall, for so I take the extent of this word in this place.

The Diuels are extremely euill: they are wholly and <sup>Dott. 1.22</sup> onely set vpon mischiefe & wickednesse. Therefore as <sup>Duels ex-</sup> here by a kinde of exaggeration they are called <sup>itely with</sup> spirits of wickednesse, so else where Satan is termed by a kinde of propriety <sup>a Mar. 13.19</sup> *that wicked one*. Many attributes in scripture are giuen to them to set foorth their wickednesse, as <sup>b Mar. 1.23</sup> *uncleane, & euill, foule spirits*.

<sup>c Luk. 8.2</sup>  
b Mar. 1.23  
c Luk. 8.2  
Reasons.

In many respects may the Diuell bee accounted most monstrously wicked.

1 Because hee was the first author of wickednesse: <sup>d Luk. 8.44</sup> that which Christ saith of one particular branch of wickednesse, may bee applied to the generall, *he is the father of wickednesse*, and in that respect is said to bee a *murtherer from the beginning*.

2 Because by nature he is most impure: no iot, no dramme of goodnesse in him. If that be true of a naturall man, <sup>e Gen. 6.5</sup> *that all the imaginations of the thoughts of his heart are only euill continually*, much more is it true of the Diuell.

3 Because hee is most willing and forward vnto euill, taking delight therein. Not unfitly may I apply the words of the Psalmist to him, <sup>f PsaL 51.3</sup> *hee loueth euill more than good, and lies more then to speake truth*. He is of himselfe so set on mischiefe, that hee needeth none to egge him forward: neither doth heuer repent him of any euill that hee doth.

4 Because euill is his continuall practise: what good hee can he hindereth, and draweth as many as he can to euill: all his temptations are to wickednesse. First hee tempted man to sinne, and ever since ceaseth hee not more and more to stire him vp thereunto, and that not onely by himselfe, but also by his instruments

the flesh, the world, persecutors, idolaters, heretiques, profane men, &c.

*Vſe 1.*  
How to know  
when the Di-  
uell hatte  
done with vs.

*a Job. 8.48.*

*b 1 Th. 1.3*  
*c Ch. p. 2 v. 3*

*Vſe 2.*  
Wickednesse  
a diabolical  
quality.

*d Leu. 19. 2*  
*e Ch. p. 4. v. 14*  
*f 1 Pet. 4.14*

Heereby may we take notice of the Diuels medling with vs, when hee assaulteth vs, when hee preuaileth against vs : Whensoeuer we are solicited to any wickednesse, then is the Diuell at our elbow; when wee commit any wickednesse, then hath the diuell beguiled vs, and preuailed against vs. As by our disposition to righteousness, and the fruits of holinesse we may know the powerfull worke of the Spirit on vs, so the rule of Satan in vs by the workes of wickednesse : Christ proueth that the lewes were of their father the Diuell, because they did the lusts of their father the Diuell. For *be that committeth sinne is of the diuell, & who worketh in the children of disobedience.*

This also may serue as a strong motiue to dissuade vs from all wickednesse, because it is a diabolical quality : therein wee are like not onely to filthy swine, but even to the infernall spirits. By committing wickednesse wee make our selues the Diuels instruments, yea his ymps and limmes, and we beare his image. If it be a good motiue (as needes it must bee a good motiue, for oft it is urged by the holy Ghost) to stirre vs vp to holiness and righteousness, *because the Lord God is holie, & because that is his image, & that be semeth his children, then by the consequence of Contraries it is also a good motiue to keepe vs from wickednesse, because the Diuell is a most wicked spirit.*

Note this all profane men, all impious despisers of God and of his holy ordinances, all cursed swearers and blasphemers, all cruell, malitious, rebellious, riotous, lasciuious, beastly persons : in a word all wicked

per-

persons note this, as here you carry the diuels image; so assuredly shall yee in hell pertake of his punishment and torment.

They who will haue nothing to doe with these spirits of wickednesse, must haue nothing to doe with wickednesse it selfe. Whosoever let wickednesse raigne in them, let the Diuell raigne ouer them. Satan entereth not into vs but by wickednesse.

As a generall amplification of all the forenamed arguments, in this discription of our spirituall enemies, note how euery branch is set downe in the plurall number; *principalities, powers, worldly governours, spirits,* whereby is implied, that

*The Diuels are many.* If the question bee asked how *Do<sup>t</sup>. 17.* many they bee, I answere that it is a needelesse, a curios, and doubtfull question: there is no ground in scripture for resolution of it. If the holy Scripture decide not this question, what booke can decide it? yea what neede is there that it shold bee decided? too curious and too bold they haue beeene, who haue gone about to deuide them into nine orders, oppositeto their conceited nine orders of good Angels; and in euery order place certaine millions.

But to let passe these vncertainties; certaine it is that there are a very great nomber of hellish spirites: for they made an host to fight against *Michael* and his *a Rev. 12.7* angels: yea we reade that there were not onely <sup>b</sup> seuen diuels, but an whole legion in one man: now a legion *b Luk. 8. 33.* is computed to containe about 666. If at once in one man there were so many, how many were there in all the world besides: for wee may suppose that no man is free at any time, but hath Diuels attending on him.

<sup>a</sup> Heb 12.23

him to solicit him to euill, so that it is evident, that though their iust nomber cannot be reckoned vp, yet that there is a very great nomber; yea (as the Apostle saith of good angels) *an innumerable companie.*

*Quest.*: Seeing there bee so many Diuels, how is it that often times there is mention made but of <sup>b</sup>one whom wee are to resist, and stand against?

*Answeare.*: This sheweth that they haue an head amongst them; and that hee and they concur in the same minde, and all aime at the same end: their forces are so vnited and combined together, as if they were all but one Diuell. Besides, this word *Diuell* is a *collective* word, which compriseth many vnder it: as *Turke, Spaniard, &c.* Thus we say all Christendome together raised an army against the *Turke*: or *England* sent foorth an army against the *Spaniard*. Whether therefore we vs these words *Satan, Diuell, &c.* in the singular nomber, or *principallities, powers, &c.* in the plurall nomber, all is one. Vnder one manie are comprised, and by many an vnited power is meant.

*Use.*

The number  
of Diuels ma-  
keth them the  
more terrible.

This their nomber aggrauateth all the former points: If it bee a fearefull and terrible thing to bee vnder the bondage of one earthly tyrant, what is it to be slaues to an innumerable company of principallities, who haue such power, are so malitious and mischeuous, and are all spirits, and Diuels. One Diuell is able to foile many armies of flesh and blood: what then is one poore man consisting of flesh to legions of Diuels? who haue no other hope but in flesh and blood, haue no hope of safety at all, but are in a most miserable plignt. This hellish host (if it were seone) could not but bee much more terrible to such, then the host of the Syrians was to

<sup>b</sup> Verf. 12<sup>c</sup> Pet. 1 8<sup>d</sup> Jam. 4 7

Omnes de mo-  
nies de Satana  
venemalitatis  
virtutem acci-  
pient, & ius-  
sum in eo.

Chrys. in Mat.  
12. Iam 29.

to him that cried out, *a slasse master how shall we doe!* but <sup>a</sup> King.6.15  
 to vs that fight vnder Christ's banner, there are two  
 strong props. One, that <sup>b</sup> they which are with vs, are <sup>b Ibid. v.16</sup>  
<sup>c</sup> more then they which are with them. The other, that  
<sup>c</sup> there is no restraint to the Lord to save by many or by few. <sup>c 1 Sam. 14.5</sup>  
 That there are more with vs then against vs, is appa-<sup>d</sup> <sup>c 1 Chron. 14.16</sup>  
 rent: for all the good Angels are with vs, watch ouer  
 vs, and fight for vs. Now it is out of doubt, that there  
 are more good Angels then euill: for the scripture spea-  
 keth much more of the nomber of those, then of these.  
 As the Diuell had an host of euill angels with him, so  
 had <sup>d</sup> Michael an host of good Angels with him. Men-<sup>d Rev.12.7</sup>  
 tion is made of one legion of Diuels in one man, but  
 Christ could haue had more then <sup>e</sup> 12 legions of good  
 angels to guard him (which amount to about 80000.)  
<sup>f</sup> Daniel mentioneth a farre greater nomber, as thou-  
 sand thousands, yea, ten thousand thousands: yea, yet  
 further, to shew that all the set numbers which wee can  
 set, come short of their nomber, the Apostle termeth  
 them <sup>g</sup> a company of innumerable Angels: surely then  
 there are more with vs then against vs: for the good  
 Angels <sup>h</sup> are all ministering spirits, sent forth to minister <sup>h Heb. 1.13</sup>  
<sup>i</sup> for their sakes, which shall bee heires of saluation.

The consideration of this is sufficient to uphold vs,  
 notwithstanding the multitude of Diuels. But the o-  
 ther prop for our faith is much stronger and surer,  
 which is Gods infinite power, whereby hee is able to  
 save as well against many as few. For when we consi-  
 der that thousand thousands are as one to him, what  
 neede the nomber of millions astonish vs, more then  
 one. So that although the Diuels bee many waies  
 fearfull to them that are out of the guard of good an-<sup>j</sup>  
 gels,

The aduan-  
tage of duuels  
in regard of  
their place.

gels, & protection of God, yet not to be feared of such as belong to Christ.

The fist & last argument whereby our enemies are described is in the last clause of this verse, which of all the rest is most doubtfull. Most Interpreters so expound it, as if the place of the duuels were heere set downe, namely, the *aire*, which is oft called *Heauen*; which being so; hereby is implied, that they haue very great aduantage against vs, by reason of the place where they are. For the duuels being in the aire,

1 They are aboue vs, ouer our heads, every where round about vs, and so still ready to annoy vs: this among men is counted a very great aduantage: a few men on an hill or on high walles and towers are able to doe much mischeefe to a great army in a low vally beneath them.

2 They can espie all things that wee doe: so that in this respect wee are to bee the more circumspect ouer our selues, and vigilant against them. They which haue eniuious, malitious enemies, which overlooke the, and so can see whatsoeuer they doe, will bee carefull that they doe nothing whereby those espies may take aduantage to accuse them, or to worke any mischeefe against them.

3 They are in their owne kingdome: for the duuell is *a Prince that ruleth in the aire*: Now amongst men, they which are in their owne dominion, where they haue all at command, where they may haue still new supply haue a great aduantage. And they which warre in their enemies dominions, had neede be backed with a far greater power then their enemies haue: but we of our selues are far weaker, and lesse in power then

our

our spirituall enemies; and wee fight with them in the aire, which is their Kingdome, where they haue all at command: haue they not then in this respect a great aduantage? haue not wee neede to bee backed with a farre greater power?

These and such like obseruations may be drawne from this circumstance of the place: which I haue the rather noted because most doe so interpret this clause.

But yet freely and ingeniously to make known my owne iudgement (with submission to better iudgements) I rather thinketh that the Apostle heere meaneth the cause or prize of this combate, for which it is maintained as if it were thus translated, *in heavenly things*. My reasons are these.

1 In the originall *places* are not express, but indefinitely the Apostle saith *in heavenlies*. Now when an adjective is so set alone, most vsually the substantiuie understood, is *thing or things*.

2 In otherplaces being thus indefinitely set down, it is taken for heauenly things, and so translated, as *Heb.8.5. They serue unto the example and shadow of hea-* the heauenlies *nely things.*

3 This word being oft vsed in the new testant, at least twenty sevall times, is never vsed in any mans opinion (this place onely excepted) of any aeriall place, or thing, but of those things which are truely heauenly and spirituall: the word it selfe according to the proper notation thereof, signifieth *the upper heau-* longime *enlies*: so as most improperly it is taken for the lowest heauens, the aire.

4 It is not a matter of so great weight and moment for spirits to be in high places ouer vs, for they can

can as much annoy vs being beside vs, within vs, beneath vs, as aboue vs : high places may bee an helpe to men who are clogged with flesh and blood, to spirits they can be small aduantages.

5 The words being expounded of *heauenly things*, this last clause addeth as great weight to the description of our enemies as any of the former, as we shall see when wee handle the Doctrine.

*Chrysost.  
Majest.*

6 Both ancient and later diuines, and those of good learning and iudgement, haue thus expounded this clause, so as it is no new or priuate conceit of mine.

*Obiect. 1.* This very word is oft indefinitely vsed, as heere; and yet it signifieth *places*, as *Chap. I. ver. 3,* *20. &c. 2. 6. &c.*

*Answer.* Though it signifie heauenly places, yet not such as are in the lowest heauen the aire, but the highest, which is not the place of Diuels; therfore because the Diuell cannot come, I expound it *heauenly things*.

*Obiect. 2.* The phrase wil not beare this exposition: for the preposition *in*, is neuer put for the cause.

*Answer.* One of the greeke fathers who was very skilfull in the propriety of that tongue so expoundeth it. Besides, this particle is so vsed in other places of the new Testament: twice in one verse, namely *Mat. 10. 32.* Whosoever shall *confesse me*, I will confesse him, &c. word for word, *in me*, *in him*. Heere the preposition *in* signifieth the cause, as if he had said, he that shall make confession before men *for my sake*, I will make confession before my Father *for his sake*. So againe, *Mat. 18. 6.* *Blessed is he whosoeuer shall not bee offended*

*c. 1. v. 1.  
in v. 2.*

ded in me, that is, for my sake: and Mat. 26. 31. all yee shall be offended in me. The Kings translators turme it, because of us. So in this my text this last clause having reference to the principal verb, may be thus translated, we wrestle because of heavenly thing.

a ipsa.  
b ipsa.

The Doctrine then which hence I gather is this.

*The maine things for which the diuels fight against vs are heavenly matters.* Before I proceede further to proue, or apply this point, I will a little more fully explaine it.

1 By heavenly matters I meane such as principally respect Gods glory (for God being himselfe heavenly, whatsoever tendeth to his honour, is in that respect heavenly) and then such as respect our soules saluation: for as the things which concerne the temporall good of our body are earthly, so the things which concerne the eternall good of our soules are heavenly: for to beauen they aspire, and in heaven shall they inioy their happinesse.

2 Where (I say) the Diuels fight for heavenly matters, my meaning is, not that they desire to get them, but that they endeavour to spoile vs of them: so that in this combate the prize propounded to vs is heavenly; namely, whether wee will serue our heavenly father, or the hellish feene: whether we will let goe or fast hold that heauenly treasure which Christ hath purchased for vs, all those heavenly things whereby God is honoured, and our soules are saued.

For prooфе that they bee heauenly things which Satan especially aimes at, obserue those severall temptations recorded in the Scripture: I will giue a taste of some. What aimed he at in tempting Adam and Eve? a Gen. 3. 1, &c. was

was it not to deface Gods image in them, and to strip them of that happiness wherein God had created them? the issue sheweth as much. What sought he in tempting Christ? was it not to make him doubt whether hee were the sonne of God or no? yea, and vtterly renounce God, and worshippe the Diuell? Was it not Peters faith that hee sought to winow? Doth hee not blinde mens eyes, *that the light of the glorious Gospell of Christ, which is the image of God should not shine unto them?* As for earthly things hee maketh not much account of them, he can bee well content to let men injoy them, he casteth them to men as baits: we reade how <sup>4</sup>hee offered to Christ *all the kingdomes of the world, and the glory of them,* if Christ would haue worshipped him.

*Obiection.* He deceipted Job of his temporall estate.

*Answe.* It was an higher matter which Satan aimed at, namely, to bring him to deny God, and blasphemē him to his face; <sup>5</sup> as may bee gathered by Satans answere to God.

*Reason.* Hee would make all liketo himselfe. Thorowhis pride hee is fallen from Heauen, and vtterly spoiled & deprived of all heavenly goodnesse and happiness; wherefore hee seekes also to deprive man of the like.

*Use.* Behold here the malice of the Diuell: it is no good that hee seeketh for himselfe by this fierce & long conflict which hee maintaineth, but our woe and misery. *Hee seeketh whom to devoure.* Malice first moued him to assault man, & malice still whets him on to continue his fight against mankind. Durst hee euer haue ventred on Christ Iesus the sonne of God, but that malice wholly possessed him? Not vnfitly therefore are ma-

The Diuels  
malice.

*51 Pet. 5.8*

ny titles giuen vnto him in Scripture to set foorth his malice, as <sup>i</sup> *Satan*, which signifieth an aduersary. <sup>k</sup> *Di-*  
<sup>i</sup> *uell*, an accuser, <sup>l</sup> *Tempter*, <sup>m</sup> *Enuill one*, <sup>n</sup> *Enemie*, <sup>o</sup> *Mur-*  
*therer*, & *Father of lies*. If the reasons of all these names  
(which are not hard to gather) be duely weighed, they <sup>l Mat. 4. 3. &</sup>  
<sup>m 1. 19, " 35.</sup> <sup>o Job 8. 44.</sup> wil shew that he is euen made of malice.

Among other motiues to stirre vs vpt to arme our *Uſe*,  
serves well, and constantly to stand and fight against the Diuell, this is none of the least. It is no small matter that we fight for, but a matter of the greatest weight and consequence that can be. Satan could say (*Job. 2. 4.*) *All that a man hath will bee giue for his life*: yet is life but a temporall and earthly matter. If all for his life, what for his soule, and the saluation thereof, which is an heauenly matter: so as there is no comparison betwixt them. *What then shall it profit a man, though hee* <sup>l Mat. 16. 26.</sup> *should win the whole world, if he lose his own soule? or what shall a man giue for recompence of his soule?* When wise Captaines see that a soare and fierce battaile is to bee fought, which with the very rumor thereof may dishearten their souldiers, they vse to hearten and encourage them by bringing to their minde, and setting before them the prize, or cause of their fight: some will say, Lo, yee fight for whole townes, and Cities, and Kingdomes: others, yee fight not to get that which is other mens, but to keepe that which is your owne, yee fight for your Countrey, your lands and inheritances, your wifes and children: others, it is not honour and conquest, they are not goods and lands that yee fight for, but liberty and life: stand to it therefore, the day be lost, yee are either dead men, or slaues.

Note how the Philistims encouraged one an other,

1 Sam. 4.9.

\*Be strong and play the men, O Philistines, that yee be not seruants to the Hebrews. Now all these are but earthly matters, but I may say to the Lords souldiers, It is the Lord of Heauen whose battels yee fight, his honour is ingaged therein; it is your soules saluation, and heauenly happynesse, which is in hazard: your enemies seeke to spoile you of the pretious graces of Gods sanctifying spirit, and to deprive you of that rich and glorious inheritance, which Christ by no lesse price then his owne blood hath purchased for you: if yee yeeld to your enemies, all these yee loose, and become vassals vnto your mortall and malitious enemy the Diuell, yee are euен fire-brands of Hell. Bee strong therefore, and of a valiant courage: feare not, but fight and stand it out to the vttermost; so shall yee bee more then conquerors.

Vñ 2.  
Looke especially to those things which Satan most seeketh to spoile thee of.

The things which especially wee ought to looke vnto, to be warchfull ouer, and to labour to keepe safe, are the forenamed heauenly things: and that not onely in regard of the excellency and worth of them, but also in regard of Satans maine opposition against them. What he in malice doth most assault, wee in wisdome must most defend, and set foote to foote against him: if an enemy bring all his forces against the chiefeſt tower of a Cittie, wiſe Citizens will thither bring their best munition, and strongest defence: if thus we deale with Satan, wee ſhall oppofe godly wiſdome to his wicked subtily, and ſo keepe our ſelues ſafe from all his assaults. This is the wiſdome, which the Apoſtle heere teacheſt vs by thoſe ſeverall peeces of Armoſt, which follow to be handled: for they are al concerning heauenly things, and tend to the ſaluation of the ſoule.

Eph.6.

Ephes. 6.13. *For this cause take vnto you the whole armonr of God, that yee may bee able to withstand in the euill day, and having done all, to stand.*



Ere the Apostle returneth againe to the second part of his former direction, and repeateth in effect the very same things which he deliuered in the 11. verse: namely, how we may keep our selues safe against the fore-named enemies.

Wee may not thinke that this his repetition is vaine and idle: for hee was guided by Gods holy spirit, who doth nothing in vaine. Note what *Iosepb* faith of the iteration of one and the same thing to *Pharaoh* in two dreames, *'The dreame was doubled the second time, because the thing was established by God, and God hasteth to perform it.'* Many good reasons may bee giuen why heere the Apostle thus repeatereth his direction, as to shew,

- 1 That what before he had deliuered, was vpon very good aduice deliuered: not rashly, so as he doubted whether hee might stand to it or no, but so as hee dares auouch it againe and againe, as being an infallible truth, which hee also knew to be a truth. <sup>b</sup> Liketo <sup>b Gal.1.8,9</sup> that thundring denunciation of a curse against all that should preach another Gospell.

H 2

2 That

c Phil.3.1.

d Pro.1.1. &c.  
d 3.1. &c.Use 1  
Weighty  
points oft to  
be vrged.e Heb.13.6.  
reproves &c.

2 That it was a needfull, behoofull, and profitable truth: a most soueraigne and necessary meanes to keepe vs safe: necessary for vs, in regard of our owne inability to stand fast without it, sufferaigrie in regard of the sufficiency of the meanes which can and will (being rightly vsed) keep, vs safe. Marke the reason why it was not greeuous to the Apostle to write the same things, euen because to them to whom he wrote, *it was safe.*

3 That naturally wee are backward and sluggish in vsing this armour: therefore hee thought it not enough once to vrge the point, but againe presseth it. Thus *Solomon* oft repeateth diuerte exhortations. So Captaines when they see their souldiers loath to arme when there is great neede they shoulde arme, will call vpon them againe and againe.

Ministers may heere learne, as iust occasion is giuen, to call their people to the remembrance of weighty points, especially such as they obserue their people most backward vnto. It is not sufficient once to haue deliuered such a point, but againe, and if neede be, again it is to bee vrged. The Apostle hauing propounded Christ a patterne of patience to the Hebrews, because hee was a most worthy and perfect patterne, *hee calleth them againe to consider him.* Thus shall ministers shew that they make a difference betwixt points of lesse or greater neede; and that they haue respect to the good of their people.

*Obiection.* Many will say that Ministers want matter, and therefore repeat the same things.

*Answeare.* The very same may be obiected against the repetitions vsed by the Prophets, by Christ himself, by

by his Apostles, and other faithfull and able ministers. But let Ministers looke to it that they doe it not vpon idlenesse, but just cause, and then neede they not feare such cauils,

People must heare Icarne patience, not to snuffe, or  
be discontent if they heare the same thing againe, which  
before they heard. This impatience argueth an <sup>a</sup> *isch-*  
*ing care*, which cannot endure a repetition of any thing,  
and it sheweth that they haue more respect vnto the  
ear, then to the heart: <sup>b</sup> like the Israelites, which had <sup>b</sup> *Nam.11.6*  
more respect to their outward taste, then to their in-  
ward nourishment, and thereupon loathed manna be-  
cause they had so often tasted of it. This maketh peo-  
ple *get them an beape of teachers*.

In particular concerning the present point in hand, *Vse 3.*  
perswade wee our selues that it is a point worthy to bee attended vnto with all diligence, and to bee obserued with good conscience; that so wee may give the more earnest heede thereunto, and not let it slip. Hauing also an holy iealousie and suspition ouer our selues, fearing least wee shoulde bee too careless in vsing these meanes for our safety, yea too incredulous in believeng the good vse and benefit of them. Therefore rouse we up our selues: for where the spirit is most earnest in vringing a point, wee must bee most heedfull in marking it.

Before wee come to the particular branches of this  
verse, note the inference of it vpon the former, which is  
plainely implied in these words *for this cause*, that is,  
because yee haue such terrible enemies as haue beene  
described vnto you, take the whole armour &c. By this  
inference the Apostle giueth vs to understand, that,

Dost.  
The more  
dreadfull our  
enemies, the  
more watch-  
full we.

The more dreadfull and dangerous our enemies bee, the more care/wil ought wee to bee to stand upon our guard, and to looke to our defence. This is in effect the same that was deliuering in the beginning of the 12. verse, we will therefore now handle this verse it selfe.

It may bee deuided and branched foorth as the 11. verse was,

The Summe of it is a Direction to instruct us how to defend and keepe our selues safe against the d-uell.

The parts are two. The first sheweth what are the meanes of safety. The second declareth the end why these meanes are to be vsed.

In the first he declareth, 1. what the meanes bee. 2. how to be vsed.

The meanes are the very same which were deliuered in the 11. verse, namely *The whole armour of God*. I shall neede to speake no more thereof.

For vsing the meanes, the A postle setteth downe another word then before : there he said *put on* : here *tak vnto you*. Both words in generall imply one and the same thing. This latter word is a compound word, & signifieth sometimes <sup>independens.</sup> *to take vp*, or *to take vnto our selues* sometimes *to take againe*, or *recouer*. We are said to take vp vnto our selues such things as wee haue not of our selues, and to take againe or recouer that which we haue lost or let goe. Both significations may bee here applied.

From the first I gather that

Dost. I  
Our defence  
is not from  
our selues.

The graces whereby we are armed, are no vertues or qualitie which arise from our selues : for then it were impo-  
perly said, *take unto you*. These graces are some o-

those especiall gifts which <sup>a</sup> come from above, which wee <sup>a Jam. 1. 17</sup>  
<sup>b</sup> receive. <sup>b 1 Cor. 4. 7</sup>

By nature wee are borne in our soules as naked and *Reason.*  
destitute of spirituall armour, as in our <sup>c</sup> bodies of outward clothing. *Reade Ezec. 10. 4, 5, &c.* <sup>c Job. 1. 11</sup>

If wee finde our selues destitute of this armour, wee <sup>d</sup> *Vse.*  
must seeke it, not in our selues, but out of our selues,  
even where it is to bee had; and that is in the Lord: for  
*every perfect gift commeth from the Father of lights.* <sup>d</sup> *He Jam. 1. 15*  
giueth it to such as seeke it by faithfull prayer in the  
meanes appointed by him, which are his holy word &  
Sacraments. When there is news of the enemies com-  
ming to inuade our Land, and thereupon proclamati-  
ons and edicts sent foorth to charge all to arme them-  
selues: then euery one that either regardeth his owne  
safety or his Soueraignes charge seeketh out armour:  
and to the armories doe they which haue none resort.  
Wee haue the same motiues to stirre vs vp to seeke spi-  
rituall armour.

From the second I gather that,

*The graces which are decessed in vs, or seeme to bee lost,* <sup>e</sup> *Doct. 2.*  
may bee resumed and recovered. Thus much intimateth Christ vnto Peter, saying, <sup>e</sup> *When thou art conuertea &c.* <sup>f</sup> Grace decessed may be re-  
paired. <sup>g</sup> *Luk. 22. 32*  
This cannot bee meant of his first conuerstion, which long before was wrought in him, but of his recoverie. The Prophets oft call vpon Gods people, who had made themselues naked, and fallen off from their Lord and Captaine the Lord God, to returne againe vnto him. Very expresse and direct for this purpose is the charge of Christ to Ephesus, *Remember from whence thou art fallen, and repent, and doe the first workes.* <sup>f</sup> *Rev. 2. 5* <sup>g</sup> *Psal. 51. 10,*  
it not the recovery of grace which David so earnestly <sup>h</sup> *praied*

*Reasons.*

praised for? In faith he prayed, and was heard.

Two strong props there bee to strengthen our faith in the recovery of grace. One without vs, which is the Author of grace. The other within vs, which is the seede of grace.

*Iam. 1.7*

**1** It is God who is the author of grace, who as in his nature, so likewise in his properties, is vncchangeable: so that the same cause which moued God first to bestow the graces of his spirit on a man, still remaineth in him to make him renew his spirit, and that is his mercy & goodnesse, which can no more be turned from his chil-dren then the Sunne be pulled out of Heauen. A cloud may hinder the bright beames of the Sunne, yet still it shineth, and will at length break foorth: so the beames of Gods kindnesse by the cloudes of our infirmities may bee kept from vs, but still there remaineth mercy in God, which will at length breake thorow those cloudes. For whom God once loueth <sup>a</sup> bee loueth unto the end: and in this respect the graces of his holy spirit, are termed <sup>b</sup> gifts without repentance.

*a Job. 13.8**b aequum illam  
tempore meum**c 1 Pet. 1.13**d 1 Job. 3.9**e Job. 7.38,39,  
f 414.**g 1 Job. 3.9*

**2** The seede of grace is not <sup>c</sup> corruptible, but incorrup-tible. <sup>d</sup> The Apostle calleth it the seede of God: this seed is the holy sanctifying spirit of God, which <sup>e</sup> Christ very fitly comparreth to a springing well, out of which flow riuers of water of life, whereby supply and repaire of grace if it faile may be made.

Now <sup>f</sup>this seede remaining in them who are born of God, who can doubt but that that which is decaid or impaired in them thorow negligence, security, pride, or any infirmity, may by repentance bee renewed and recovered.

*Use 1.*

This highly commendeth the riches of Gods mer-cy,

cy, who contenteth not himselfe that once hee hath well armed and prepared his souldiers against their enemies, but is still ready to make repaire of that which is battered, shattered, or lost thorow the violent assaults of the enemy, or thorow their owne negligence. One would thinke it sufficient that once hee bestowed on vs *whole armour*, euen such as is sufficient to keepe vs safe, if our selues bee not in fault. But when thorow our default any of the peeces thereof are faulty or missing, to make it all vp whole againe, much amplifieth his goodness.

This also sheweth a maine difference betwixt the <sup>7 se. 2.</sup> *Law* and the *Gospell*. For the *Law* leaueth no place to <sup>A difference betwixt the Law and the Gospell.</sup> repentance, nor affordeth any meanes to resume that which is lost, or recover that which is decayed, but vt-  
terly condemneth a man for that which is lost or decayed: but faith, *Cursed is every one that continueth not in all things which are written in the booke of the Lawe to doe them.* Gal. 3, 10. But the voice of the *Gospell* is <sup>a Mat. 3, 2.</sup> "repent, <sup>b</sup> sinne no more, <sup>c</sup> turne you, turne you from your wicked <sup>d</sup> waies, for why will yee die?" I may in this respect resem- <sup>b 1 Th. 5, 14. & 8, 11.</sup> ble the *Law* to <sup>d</sup> *Abisbas*, the *Gospell* to *David*: Both <sup>e Eze. 33, 11.</sup> of them found their enemy: *Abisbai* would presently <sup>f</sup> have smote him stanke dead: but *David* waketh him, telleth him in what danger hee was, admonisheth him to looke better to himselfe. Thus the *Law* setteth forth the rigour of Gods iustice, the *Gospell* the riches of his mercy.

The end why this whole armour is to be vised, now followeth. It consisteth of two branches, First to *withstand*, which implieth *a fight*. Secondly, to *stand fast*, which implieth the issue of the *fight*, *victory*, and *conquest*,

<sup>whiſt at.</sup>  
<sup>time.</sup>

*quest*: both of them amplified with a circumstance of time, but in a differing manner. The first hath respect to the time present (*in the euill day*) The second to the time past (*having done all.*) In setting downe the end, hee also declarereth the benefit of this armour (*that yee may bee able*) whereof wee haue spoken on the 1. verse.

The word whereby the end in the first branch is expressed, is not altogether the same that was vsed in the 1. verse. The word there vsed was simple *to stand*. Heere it is compound *to withstand*, or *stand against*. This is a word of defiance and combate, and it also implieth the manner of fight, which is face to face, hand to hand, foote to foote, not yeelding an haire breadth to the enemie.

Heere then are two duties to bee obserued of all such as haue taken unto them the whole armour of God.

Dott. 3

1 *That stoutly they stand against their enemies, and bid them defiance*: Hereof we shall speake more on the first word of the next verse.

Dott. 4  
Glie no  
place to the  
enemic.

c Chap. 4 v. 27

d Iam. 4:7

I Pet. 5:9

e 2 Tim. 4:3,

&c.

Reason.

2 *That they give no place unto them*. This is a duty which the <sup>c</sup> Apostle in expresse words commandeth.

<sup>d</sup> Oft it is implied vnder this word that is heere vsed.

\* A worthy pattern we haue hereot in the example of our Lord & Generall, Christ Iesus, who stiil withstood satan in every assault, and would not yeeld any whit at all in any of his temptations.

Our arch enemie is both crafty as a Fox, and cruell as a Lyon : his craft will make him soone espie & take an aduantage : his cruelty will make him follow it to the vttermost.

\* Great is their follie who first yeeld a little, and then thinke

Use.

thinke well enough to acquit themselues : they much Great folly  
deceive themselues : for after they haue once yeelded,<sup>to yield a little</sup>  
they haue neither will nor power to stand, as they had  
before. For as Satan is subtil, so is sinne deceitfull : <sup>a Heb.3.13</sup>  
who once hath tasted of it, will scarce content himselfe  
with a taste, but will still more and more linger after it.  
Thousands are deceiued therewith, and by small yeel-  
dings at first, at length cleane ouerthrowne. An espe-  
ciall point of wisdome it is duly to consider our owne  
folly and weakenesse together with the Diuels craft &  
power, how in our selues (without this armour) there  
is no comparison betwixt vs and our enemies : yea al-  
so to consider the nature of sinne, and our proanesse  
thereunto ; that so wee may resolutely set our selues a-  
gainst all temptations, not yeelding any whit at all to  
any. Who almost findeth not by wofull experience  
that a little yealding hath caused a great ouerthrow ?

The *time* against which the forenamed armour is pre-  
pared is next to be handled. It is here termed <sup>b</sup>the euill  
*day*. By *euill* is meant not so much *sin* as trouble : & *day*  
is put for any continuance of time. Some take *euill day*  
for the whole time of a mans life, yea for the continu-  
ance of this world, all which time Satan assaulteth vs,  
but no longer.

<sup>b</sup> a iugis  
in o.n.2.

This I take to bee too large an extent of this phrase,  
for in the originall there is to each word adioined an ar-  
ticle, *that day, that euill day*, which implieth some set and  
distinct time; wherefore other restraine it to the day of  
a mans death : but that I take to be too strict a restraint:  
there are many other daies and times wherein vse is to  
be made of armour. Wherefore in the meane betwixt  
both, I expound the *euill day* to bee that time where-  
in

in Satan shall any way set vpon vs and assault vs, whether by outward afflictions or otherwise. All his temptations tend to euill; and therefore the time wherein he assaulteth vs may well bee termed an euil day.

*Quest.* When commeth that day?

*Answ.* It is no more knowne before hand then the day of death, or the day of iudgement. Whensoeuer the Lord letteth loose the raines to Satan, then is that euill day. That time wherein the Diuell deprivued Job of all hee had, smote his body with soare boiles, vexed him by his wife and friends, were euill daies to Job. In that the Apostle telleth vs of an euill day, hee implieth

*Dott. 5*  
There are  
times where-  
in the Diuell  
shall be let  
loose.

*¶ 1 Tim. 3.1*  
*¶ Rev. 6.10, 11*

*There be times appointed wherein the Diuell shall bee let loose, and haue liberty to assault vs.* This the Apostle expressly foretold, saying, *"There shall come perilous times.* *¶ Marke the answere that was made to the soules vnder the Altar, that they shoulde rest till their brethren which shoulde bee killed as they were,* *were fulfilled.* Thereby is declared, that as they which were dead had their euill daies, so the living shoulde hane their euill daies.

*c. 1 Th. 14.23*

The Apostle maketh a necessity heereof, and putteth a *must* vnto it, saying, *We must thorow many af- flictions enter into the kingdome of God.* As there are common times of triall for whole Churches, so for particular persons. There is small reason for any to doubt heereof, but it is a point of good wisdome for all to looke for it. For who is there that hath not felt some experience hereof, and by his owne experience can verifie the truth of this point.

*Reasons.*

The Lord will haue all his tried: for so is his owne power, mercy and wisdome the more manifested in his Saints, and so are his enemies the more confoun- ded.

ded. Besides the Lord will heerely make a difference  
bewixt his Church heere on earth, and in Heaven.

Bee not secure, as if no euill day could or would  
come: this is a most dangerous conceit, whereby the  
Diuell getteth great aduantage, for thus hee suddenly  
surpriseth many: and yet it is the conceit of too too  
many; In their peace and prosperity they thinketh  
shall bee no alteration, they shall never be moued: not  
only carelesse worldlings, but often times Gods chil-  
dren fall into this conceit, as <sup>a</sup> *David*. Take we heede  
hereof, though for a while we thinke all well, yet al-  
waies it shall not be so: *the euill day commeth sooner*  
vpon some, later vpon others; longer it tarrieth with  
some, shorter with others, yet it comes vpon al: though  
it bee vncertaine when it commeth, and how long it  
tarrieth, yet most certaine it is that it will come.

As another vse of this, marke the next point, for  
in regard heereof the Apostle counselleth vs to prepare  
against it: yea he maketh mention of the euill day as of  
a motiue to make vs watchfull and carefull to arme  
our selues against it. Now then in that hee biddeth vs  
take armour, that wee may stand in the euill day, his  
counsell is, that

*Preparation must be made before hand, against the time of triall.* <sup>b</sup> *The care which Job had for his children before hand, must wee haue for our selues. It should seeme that hee himselfe looked for the euill daies that came vpon him: for he saith, "The thing which I greatly feared is come vpon me." &c.* And this was it which made him <sup>c</sup> so well endure so soare assaults. Very carefull was Christ in preparing the Disciples against his departure, because he knew there were euill daies comming.

vpon

*Vse.  
Be not secure.*

<sup>a</sup> *Psal. 10. 6.*

<sup>b</sup> *Psal. 30. 6.*

<sup>c</sup> *Job. 1. 9.  
to be made a-*  
*gainst time of  
triall.*

<sup>d</sup> *Job. 3. 25*

<sup>e</sup> *Iam. 5. 11.*

upon them. The last petition of the Lords prayer tendeth to this purpose.

*Reason.*

*Judg. 18*

*Vñ.*  
Be not care-  
leſſe.

If preparation be not before hand made, we may suddenly be surprised and ouercome, like the people of *Lisib.* But if wee bee well prepared, wee may well bee the more ſecure.

What is like to be the iſſue of them who put the euill day farre away from them, and neuer think of refiſting the euill one till he ſet vpon them? Many thus plunge themſelves into much miſery. The children of this world are in this reſpect wiſer then many Christians: for they vſe in time of peace to haue their trainings, muſterings, tiltings, and many other marſhall exerciſes, that thus they may bee before-hand prepared for warre.

*Vñ 2.*  
In time of  
peace medi-  
tate of the  
euill day.

Let vs in the time of our greatest tranquillity meditate of the euill to come: and for our helpe herein, obſerue what euill falleth vpon others, and conſider the like or worse might haue falleg, or may afterwards fall vpon vs: and therefore thorowly examine our ſenes, and ſearch what faith, what hope, what righteouſneſſe, what ſincerity, what other good and needfull graces wee haue in vs, that wee bee not to ſeekē of our Armour when the Diuell commeth to affault vs.

Hitherto of the firſt braunch, concerning the *End of arming our ſelues.*

The ſecond followeth, wherein the circumſtance of *Time* is firſt laid downe, and firſt to be handled: It is in these words, *having done all things;* that is, hauiing well paſſed ouer all thoſe brunts, whereunto yee ſhall bee brought, and well acquiſited your ſelues.

*Meere*

Heere first the Apostle implieth, that

*Many trials are to be undergone, many assaults to bee withstood, before wee can looke to bee free and safe.* <sup>Dost. 7.</sup> Many trials to be pasid therow.

*Thorow many afflictions we must enter into the kmgdome of God.* <sup>a Act. 14.22</sup> *b Many are the troubles of the righteous.* This was represented vnto vs in Christ our head, & in all his faithfull members in all ages, in Patriarchs, Prophets, Apostles, &c.

The ancient Jewes were an especiall type heereof. *Cassan*, a place of rest and quiet was promised vnto them; but before they entered into it, they went into *Egypt*, and were there bondmen, from thence they came into the Wildernes, where they were brought to many straits and difficulties; and lastly, many soare battels fought, before they could haue rest in *Canaan*.

This partly ariseth from Gods good and wise ordering matters to his own glory, & his childrens good: and partly from Satans insatiable cruelty, who never thinks he hath assaulted inough, so long as a Christian souldier standeth. It was a soare blow he gaue *Job* when he depriued him of all his goods, and children; a blow that might haue stricken another cleane downe, yea stark dead: but because hee stood stoutly, he lent him another blow, which was much soarer; yea, still he laid on with all his might, till God would suffer him to strike no longer. The like vnsatiableness is manifested in his instruments: Instance *Sauls* pursuing of *David*, and the Pharisies persecuting of Christ.

*Thinke not the Christian combat ended when some few battailes are fought, and that thou art now out of all danger, because thorow Gods mercy & pow-* <sup>Vse 1.</sup> A few skirmishes finishe not the Christians combat.

<sup>a Mat. 16. 69,</sup>  
or.

er thou hast lietherto been deliuered, rather expect and prepare for more. No doubt but *Peter* thought him selfe safe enough, when one maide which would haue betrayd him was gone away : but ^ wee reade that a second cameto him, yea others also. Wherefore so long as Satan hath liberty (which will be so long as wee, or any other man liueth in this world) let vs bee watchfull, and still prepared for many assaults one after another.

<sup>b Dan 5. 1, 30</sup>

Many stout victorious Monarchs haue beeene overthrowne, because after a conquest they feared no fresh assault, and so haue been suddenly surprised. It should seeme that *Belhazzar* was so ouertaken, ^ because the same day that he made his royll feast, himselfe was slaine, and his kingdome taken by *Darius*.

*Vfe 2.*  
Many are of:  
assaulted, who  
are not for-  
saken.

Many thinke, that by reason of those many assaults which the Diuell maketh against them, and the many trials whereunto they are brought, God hath vtterly forsaken them, and giuen them ouer to the power of their enemies; this then may serue for their comfort, and as a prop to vphold them, that God doth thus order the estate of his children, that many things must bee done and finished before we can looke for rest.

*conquerours.*

*conquer.*

*Do. 7. 8.*  
All assaults  
must be held  
out.

The word therefore which the Apostle vseth to set downe the time of conquest, is a word of perfection, and implieth a full and finall ending of a matter: to it hee addeth a very generall particle *all*: whereby hee teacheth vs that

*It is not sufficient well to begin the fight, and make a good onset, nor yet to hold out the brunt of some assau'ts, but all how many souer, and of what kinde souer must be held out, all must be finished before wee can looke for victory.*

He

Hethat saith *all*,excepteth not any at all. <sup>a</sup> This perfect finishing of all, is it whereunto the Apostle so earnestly exhorteth the Hebrews, and plainly telleth them that yet longer they were to endure, because <sup>b</sup> they had <sup>c</sup> Heb.10.31, 33, &c.  
*not resisted unto blood*,and therefore not finished all. In this respect saith Saint James, <sup>c</sup> Let patience haue her perfect worke. This was Christ's care, <sup>d</sup> to finish all: therefore when hee was going to his triumph,hee said, <sup>e</sup> I <sup>f</sup> Heb.4.34  
*have finished the worke,*&c. and againe, <sup>g</sup> It is finished. So this Apostle (<sup>h</sup> who would haue vs follow him,as <sup>i</sup> Cor.11.1  
*hee followed Christ)* <sup>j</sup> I haue fought a good fight, and haue finished my course.

The promises of reward are restrained to this condition, <sup>k</sup> hee that endureth to the end shall bee saved. <sup>l</sup> Bee thou faithfull vnto the death, and I will give thee the crowne of life. To all those seuen Churches of Asia, to which Christ wrote,hee promised a reward, but with a prouiso of <sup>m</sup> ouercoming. Hee that preuaileth in some conflicts, and is at length ouerthrowne, cannot properly be said to ouercome: so that <sup>n</sup> all which is done is in vain, if all bee not done: For marke what the Lord saith, <sup>o</sup> If any man draw back, my soule shall haue no plea-<sup>p</sup> <sup>q</sup> Heb.10.38  
*sure in him. Saul* fought many of the Lords battels valiantly; but heewithdrew himselfe, and the Lord forsooke him, so as at length hee was ouerthrowne. Was not the glory of all the former victories vtterly dasht thereby? did not the Philistims as much(if not so much the more) insult ouer him? so will the diuell.

Be carefull to adde constancy vnto courage, if thou desire the crowne of conquest, and though thou hast done many things, yet giue not ouer so long as there remaineth any thing to bee done. Doe not so much

I consider

*Reasons.*

<sup>i</sup> Mat.10.22

<sup>k</sup> Rom.2.10.

<sup>l</sup> Rev.2.7,11,17

<sup>m</sup> 16, & 3.3,32,

<sup>n</sup> 21

<sup>o</sup> Gal.3.4

<sup>p</sup> Heb.10.38

*Vf.*

*Constancy.*

a Pbil. 3.13

consider what conflicts haue beeene indured, as how many are yet still to bee indured. Regard what is to come, rather then what is past. • This was Saint Pauls minde. Many in all ages, who haue done many things haue lost the crowne of glory, because they haue not done *all*. I would the times and ages wherein wee live, did not affoord so many examples of backsliding, as they doe. Many haue fallen, more are like to fall: the times are euill, men are weake, all of vs proane to faint.

Yet for our incouragement, note the last word of this verse, *to stand*, wherein the second branch of the end heer propounded, is laid downe. To stand in this place is a note of victory, it implieth that: atan notwithstanding all his power, malice, subtily, fury, sedulity, &c. cannot ouerthrow them that are well armed; but as Conquerers, when all the conflicts are ended, they shall stand safe and sure, euen the last in the field. It is heere added as the issue of the former point, as if he should haue said; *If manfully yee withstand your enemies, at length yee shall stand as conquerors over them.* The point here to benoted is this, that

Dos. 9.  
Constancy  
getteth con-  
quest.

\* In the rea-  
son of Dos.  
b Jam. 4.7

c 1sm. 5.11

d 1st. 12

*Courage and constancy bringith assured conquest & vic-  
tory.* The promises before mentioned, intimatasmuch  
That <sup>b</sup> which Saint James laieth downe as the issue of  
resisting the Diuell, is in effect the very same which is  
here laid down. There it is said, *the Diuell will sue, here,  
we shall bee able to stand;* the Diuels flight, and our stan-  
ding doe both imply a conquest.

This was the <sup>a</sup> end which wee know the Lord made  
at the end of Iobs patience. Hence it is that the Apostle  
“counteth the man blessed at midwirth tentation.”

Gods

Gods honour is otherwise impeached, if they which finish all bee not crowned as conquerors : <sup>a Reasons.</sup> of all men <sup>a 1 Cor. 15.19</sup> Christes souldiers are otherwise the most miserable. where then is the priuiledge of induring? wherein lieth the difference betwixt those which fight vnder Christes banner, and others, if not in preuailing? For the time Christes souldiers are commonly much more soorely assaulted. But heerein consisteth the difference, <sup>b</sup> that <sup>b Heb 13.9</sup> they are never forsaken, <sup>c</sup> that the Lord wil give a good issue; that though they are brought vnto temptation, yet they are never cast into it: <sup>d</sup> for <sup>d 1 Thes. 5.3</sup> ~~therodde of the wic-~~ <sup>e</sup> ~~ts shall not rest on the lot of the righteous.~~

In all conflicts haue an eie to this end, though your enemies bee many and fierce, yet feare not, yee shall stand when they shall flie. Patiently waite, and faint not. <sup>f</sup> *Hee that beleeveth shall not make haste:* for God who alone can end the fight, standeth by: he ordereth all the assaults, for number, measure, kinde, continuance, and euery other circumstance; & knoweth when and how to determin all. Therefore couragiously withstand your enemies, that yee may victoriously stand. For <sup>g</sup> *to giue no place to the diuell is to ouercome the Diuell.*

*Use.*  
*Looke to the issue.*

*e Isa. 48.16*

<sup>h</sup> *Vicisse et aduersariis non cedat.*  
*Hier. iii. Eph. 3*

Ephes. 6.14. Stand therefore bauing your loynes  
girt, &c.



Nto the forenamed generall direction the Apostle addeth a particular exemplification of the same, distinctly setting downe certaine speciall graces, whereby as with peeces of armour wee may stand fast. This exemplification is set foorth in forme of an exhortation, wherein note,

1 The duty whereunto hee exhorteth.

2 The meanes and manner how it is to bee performed.

a sūn.

The duty is in this word ~~stand~~. Though this word be the same with that which immediately before is set down, yet is it not of the same moode, nor of the same fence. That was a standing after the battaile was ended, and so a word of conquest. This is a standing in the battell, and so a word of conflict. This is of the imperatiue moode, and so implieth a duty; and not one duty onely, but many duties: for it is a metaphorical word taken from souldiers: and according to the diuers acceptation of the metaphor, it implieth diuers duties: as

1 A souldier-like courage: for as white-liuered, fresh-water, faint-hearted souldiers are ready vpon every brunt

brunt to yeeld and run away : so valiant couragious souldiers stand stoutly against euery brunt; and will rather stand and die, then flir and yeeld.

2 A settled abiding in ones proper place, or standing in his ranck, neither stragling abroad, nor going into any others place. Experienced souldiers well know what a safegard it is to haue the rancks wel kept, and therefore will not step aside.

3 A watchfullnesse opposed to luskishnesse and sluggishnesse: an heany headed, idle, luskish souldier is ever ready to lie downe, like a tired oxe or horse, but a wise watchfull souldier standeth to receiue his enemy whensoever hee maketh any assault.

4 Perseuerance with armour still on the back: faint-hearted weake souldiers being loth long to beare the burden of their armour, will oft put it on and off: when a skirmish is past, off goes the armour, & so is laid aside till they be forced againe to put it on : but old well experienced souldiers stand still with their armor looking for a fresh assault, and for more conflicts.

Hence are foure profitable duties to be learned of vs who professe to bee Christs souldiers.

1 We must be of a valarous couragious minde a- *Duty 1.*  
against all our enemies, standing stoutly against them, &  
bidding defiance to them all, euen as <sup>Stand stoutly</sup> *David* stood a-  
gainst *Goliab*. How needfull this is in war against flesh  
and blood, appeareth by <sup>a Sam.17.43</sup> Gods earnest vrging of it to <sup>b</sup> *Iosua*: But much more needfull it is in warre against  
*Iosua*: But much more needfull it is in warre against  
Spirits.

For they, though bold inough, yet are daunted with  
the stout standing of Christs souldiers; but heartned  
with timorousnesse. Besides the courage of some va- *Reasons:*

lorous soldiers addeth spirits to all their fellows.

That wee may with courage stand against our enemies, obserue these and such like grounds of encouragement.

*clos. 1.5*      1 That <sup>e</sup>the Lord is with vs, and will not fail vs.  
*di Sam. 17. 45*      2 That <sup>d</sup>wee fight in his name and power, but our  
 enemies in their owne.

*e Judge. 11. 37.*      3 That <sup>e</sup>our battell is most iust, and we fight in a  
*29.*      iust cause.

*f Col 2. 15*      4 That wee fight with <sup>f</sup>enemies spoiled, whose  
*Heb. 1. 14*      weapons are blunted, whose power is limited,

*s 1 Cor. 10. 13*      5 That wee haue <sup>s</sup>promise of victory, and so are  
 sure not to be overcome.

*Duty 2.*      We must be carefull to <sup>b</sup>abide in the place where our  
*Abide in thy* Lord hath set vs. For this know, that wee haue a double  
 place.  
<sup>b 1 Cor. 7. 20</sup>  
<sup>8 pb. 4. 1</sup>      other particular, as wee are distinguished in Church,  
 common-wealth, or family. Accordingly these two  
 points are to bee obserued.

*1 2 Tim. 4. 10.*      1 That wee remaine stedfast in the true Church  
<sup>b 16</sup>      where the Lords banner is displaied : that wee retaine  
 our profession, and start not from it for gaine as <sup>i</sup>*Damns*,  
 or persecution, as <sup>b</sup>they which forsooke *Paul*. Strag-  
 ling souldiers loose the succour of their Captaine, and  
 helpe of their fellow souldiers. Such straglers from  
 Christs armies are seperatists, heretiques, time-servers,  
 and all reuolters.

2 That wee be consonable and diligent in the se-  
 uerall functions of our particular callings : as in the  
 common wealth, Kings, Judges, Justices, all Magi-  
 strates, all subjects also, all of any office, trade, &c. in  
 the Church, ministers, other Church officers, and peo-  
 ple

ple. In the family, Masters and seruants, husbands and wiues, parents and children. For this end are particular dueties prescribed to particular functions in Gods word. Many weighty reasons there be to vrge this.

1 God hath appointed to euery one his distinct *Reasons.*  
place. Now it was the commendation of Christ, and <sup>a 1 Cor. 7.17</sup> of Moses, that they were <sup>b</sup> *faithfull to him that appointed them.* <sup>b Heb. 3.2</sup>

2 The order wherein every one is set, is the very beauty of the Church, and of the body of Christ: as the severall places of severall members, is the grace of a naturall body, Yea this order is the strength of the Church as in an armie: in this respect the Apostle saith. that the body of Christ is <sup>c</sup> *fily ioyned together.* <sup>c Chap. v. 18</sup>

3 The graces which God bestoweth on vs, as faith, obedience, patience, &c. are best exercised, and manifested in our particular callings.

4 In our proper distinct places, wee haue <sup>d</sup> the Lords promise of protection, but not out of them. <sup>e 2 Kgs. 16.12</sup> Many iudgements hath God executed on busi-bodies, <sup>f 2 Sam. 15.2</sup> that entred vpon others places, instance <sup>g</sup> *Corab* and his <sup>g</sup> *conspiracie,* <sup>f</sup> *Absalom,* <sup>g</sup> *Vzziah, &c.* <sup>g 2 Chr. 16.16</sup>

Wherfore wee are to take good notice of our particular places, and of the particular dueties belonging vnto them, and both pray and labour for skill and abiility to performe them.

<sup>a</sup> *It is the wisedome of the prudent to understand his way.* <sup>a 2 Pet. 1.8</sup>

That we be <sup>b</sup> watchful, and stand vpon our defence <sup>a-Dutie 31</sup> against our enemies, hee <sup>c</sup> as a thiefe will suddenly set vpon vs, comming when we are not aware of him. For <sup>b 1 Pet. 5.8</sup> the better performance of this dutie, wee must <sup>d</sup> take <sup>c Mat. 24.43</sup> heed <sup>d Luk. 21.34</sup>

heed of such things as may breed in vs a spiritual slumbering and drowsinesse , as are earthly delights and pleasures, worldly cares, &c. they which will *watcb*,  
<sup>d</sup> must *be sober*.

*1 Pet. 5. 8*  
*Dutie 4.*  
Perseuerie.

*¶ Mat. 11. 30*

4 That we perfeuere and continue in wel employing the graces of Gods Spirit to our defence : thus may we better stand in the spirituall combate , then in our outward bodily fight : for our bodies haue need to haue the armour put off , for their ease and refreshing : but our soules haue no such need. The armour of God is  
<sup>e</sup> not burdonsome to the spirit. Of this duety I speake more fully in the 8. Doct. on the 13. verse.

Thus much for the duties which this first word *stand* implieth.

The next point is, concerning the meanes or manner of standing in the words following, *basing your loynes* *girt, &c.*

In the 14. 15. 16. and 17. verses, there are sixe severall graces of the spirit, compared to sixe severall peeces of armour , which are especiall meanes to make vs stand fast, which are these,

- |                 |                  |
|-----------------|------------------|
| 1 Verity.       | 1 a Girdle.      |
| 2 Righteousnes. | 2 a Breft-plate. |
| 3 Patience.     | 3 Shooes.        |
| 4 Faith.        | 4 a Shield.      |
| 5 Hope.         | 5 an Helmet.     |
| 6 Word of God.  | 6 a Sword.       |

Out of this particular enumeration of these severall graces and peeces of armour , I will deliuier three or foure general observations , and then distinctly handle them one by one, as they lie in order.

*Off. 1.* Most of these severall peeces, euен all of them but  
bold

one, are defensiuē; that one which is offensiuē, namely the word of God, compared to a fword, is also defensiuē, aswell as the rest.

The most part  
of a Christian's  
armour  
is defensiuē.  
*Vjs.*

*f Mat 4:1 &c.*

Wee that are Christians must rather seeke to defend our selues, then annoy others. This was represented in that combate which our Lord fought with the Diuell: For Christ was led aside of the Spirit into the wildernesse, and being there, the tempter came first vnto him, and first set vpon him: here wee see that there was a necessity to moue Christ to fight, and that in a double respect. First, in that he was brought into the lists. Secondly, that being there, he was assaulted. In this fight Christ especially aimed to defend himselfe, and to repell his aduersaries weapons. Therefore all his answeres are framed directly according to Satans obiections. Thelike we may obserue in his conflicts with the instruments of Satan, the Scribes, Pharisies, Herodians, &c. as also in those conflicts, which his Prophets, Apostles, and other Saints haue had with Satan, and his instruments.

Hereby we see that wee fight in a iust quarrell: for *Reason.* what iuster cause can there bee, then for a man to defend himselfe, and his owne right.

*Obiect.* But defendants are oft in the greatest blame.

*Answ.* True, when they keep men from their own right, and makethem recouer it by force. But we keep nothing from Satan which is his due: he seeketh to get those from Christ, whom Christ hath dearly boght, euен with the price of his owne blood. It is therefore a Diabolicall property to raise vniust quarrels, and by force to seeke to wring from any that which hee hath no right vnto. If we be thus set vpon, lawfully we may defend

fend our selues, and with confidence call for Gods aide,  
yea also in faith depend vpon him.

**2 Obs.** Repell the  
enemic.  
One offensive weapon , the word of God , which is  
*a sword*, is put into our hands, so that iust occasion be-  
ing offered, we may and ought to doe our best to repel  
and drive away the Diuell, and his instruments. Herof  
I shall speake more largely on the beginning of the  
17. verse.

**3 Obs.** No safety in  
flying.  
Every part and peece of this armour, is for the fore-  
part of a man, neuer a peece for his back, or hind-parts.  
What doeth this imply , but that wee shoulde always  
stand against our enemies, face to face, and neuer shew  
them our backes, neuer fly from them : but haue *Ne-  
hemahs* holy resolution , and say , *should such as we flee?*  
oſt we are ſirred vp to fight , wrestle , ſtand , reſiſt , &c.  
neuer perfwaded in the whole booke of God to fliſe,  
that is, to yeeld the victory vnto Satan. We may wiſe-  
ly auoid his temptations, and not yeeld to them, when  
by them he ſeekes to draw vs from the ſeruice of our  
Lord, to his flauery, and thus <sup>b</sup> we are commandēd to  
*fliſe from idolatry, &c. fliſe from the luſts of youth, &c.* But ti-  
morouſly to ceafe from reſiſting temptations, and  
withſtanding the Diuell , is dangerous to our ſelues,  
and diſhonorable to God : it maketh Satan euē iuſt  
over God himſelfe, whose ſouldiers wee are , and get  
great aduantage againſt vs, for flying from God; whom  
haue we to fliſe vnto ? being out of Gods protection,  
the Diuell will ſoone make a prey of vs. Let vs not  
thinke, that if we yeeld the field, the Diuell will be con-  
tentēd : It is not the glory of conqueſt that hee ſeeketh,  
ſo much as our deſtruclion : *hee ſeeketh whom to de-  
ſtruye.*

In 1 Cor. 10.14  
In Tim. 2.22

*Diabolus non  
opus aliquad a-  
liud, nisi ſub-  
seriat: hic eſt  
cibus illius, hic  
honor, hoc co-  
gandium, Chri-  
ſti, in Mat. 4  
bon. 1.*  
k 1 Pet. 5.8

only before.

In this particular enumeration of these severall pee-  
ces, I finde a Christian souldier arm'd from top to toe; Obsr. 4.  
for heere is an helmet for his head and face, a bridle  
plate, together with the tassetts and cuishes, from neck  
to middle, and from thence to the knees: a girdle to  
knit them together; greaves from knees to the soales of  
the feete, a sword for the right hand, and a shield for the  
left. Well therefore might the Apostle terme it whole  
*ARMOUR.*

Every part  
fenced.

Let our care bee to adde one peece to an other, and  
so wee may well content our selues therewith, boldly  
may wee defie our enemies having it on, and not feare  
what they can doe vnto vs. These vses haue beeene  
largely handled, so as I neede not now further insist v-  
pon them.

vse.

Ephes. 6.14. *Hauing your loynes girt about with  
truth.*



He first peece of spirituall Armour  
heere in order set downe by the Apo-  
stle is *Truth*. In handling whereof I  
will shew, first, what truth is heere  
meant. Secondly, how fitly it is com-  
pared to a girdle. Thirdly, what ac-  
count is to be made thereof. Fourthly, what myles the  
Dianell hath to wrest it from vs.

For the first, There is in man a four-fold truth. 1. 3. Four  
Of judgement. 2. Of heart. 3. Of speech. 4. Of kinds of truth  
action.

Truth

**Truth of judgement.** <sup>a</sup> Truth of judgement is, when a mans judgement agreeeth with Gods word, which is the touch-stone of truth. So as the principles of that Religion which hee professeth, and his opinion concerning the same, are grounded thereon, and may bee warranted thereby. When the vnderstanding of man, being enlightened by Gods Spirit, and informed by his worde, remaineth settled and established in that doctrine which the worde of God teacheth, then is there truth in his judgement: this truth was it for which <sup>a</sup> Saint Peter commended the distressed Jewes to whom hee wrote, and which <sup>b</sup> Saint Paul exhorteth the Ephesians to follow. This is opposed to *error*.

<sup>a</sup> *Pet. i. 12.*

<sup>b</sup> *Eph. 4. v. 15.*

<sup>c</sup> *Truth of heart.*

<sup>c</sup> *Psal. 51. 6.*

<sup>d</sup> *Isaia 38. 3.*

Truth of heart is the singlenes and sincerity thereof, whereby a man seeketh to approue himselfe vnto God the searcher of all hearts, and to bee accepted of him: <sup>c</sup> this is *that truth in the inward affections*, which God loveth; and <sup>d</sup> wherwith Elezebsah comforted himselfe, yea which he pleaded before the Lord, when he had received a sentence of death. This is opposed to *hypocrisie*.

<sup>3</sup> *Truth of speech.*

<sup>e</sup> *Rom. 9. 1.*

<sup>f</sup> *Tim. 2. 7.*

Truth of speech is an agreement of the worde of a mans mouth both with his minde, and also with the matter which he vttereth. This is it, whereunto we are exhorted, *Eph. 4. verse 25. speake the truth*. And <sup>e</sup> which the Apostle oft affirmeth of himselfe. This is opposed to *lying*, when a man speaketh against his minde and conscience: and to *falsehood*, when a man speaketh contrary to the thing it selfe.

<sup>4</sup> *Truth of action;*

Truth of action, is a plaine, faithfull, and honest dealing in all things, whether wee haue to doe with God or man, when men neither make shew of doing that which

which indeed they do not , or of doing it otherwise then they doe : <sup>f</sup>this truth was in *Nathaniel*, in which <sup>f</sup>*Iob 1.47* respect Christ called him an Israelite <sup>g</sup>in truth. This is <sup>g</sup>indeed opposed to *dissimulation* and *deceit*.

Some apply the *truth* heere mentioned , to doctrine and religion, as if only the soundnes of it were meant: others restraine it to the vprightnesse and sincerity of our hearts and affections : others vnderstand it of the truth of our words and speeches: and others expound it of the purity and innocency of our practise and carriage.

But whosoever exclude any of these fore-named branches of truth, come ( as I take it ) short of the Apostles meaning , all of them must concurre , to make vp the strength and beauty of this *girdle*. For truth is a generall propertie, which as salt seafoneth euery thing, and maketh it sauory to God and man: the whole lump must be leauened with it, I meane the whole man thoroughout, his opinion , his affection , his communication, his conuersation.

1 Truth of judgement is the ground of all the rest : for though our hearts be neuer so sincere, our speeches neuer so true, our actions neuer so plaine , yet if in judgement we be misled, all is but as straw and stubble, which when it commeth to the fire of triall , will soone be consumed.

It seemeth, that before *Paul* was instructed in the truth of the Gospel, he had a kind of truth in his heart, for he <sup>a</sup> was zealous towards God, yea also in his speeches and actions, for <sup>b</sup> hee was unrebukeable concerning the righteousness which is by the Law: yea, <sup>c</sup> he thought in himselfe he ought to doe what he did : hee had not a double heart,

*Truth as salt.*

*Truth in judgement  
the foundation  
on to the rest.*

<sup>a</sup> *Act. 22.3.*  
<sup>b</sup> *Pfil. 3.6.*

<sup>c</sup> *Act. 26.9.*

heart, a double tongue, he pretended not what hee never intended, yet because hee wanted truth in judgement, all was but <sup>4</sup> drosse, and losse vnto him.

<sup>d</sup> Phil 3.8.  
Yet without  
the refl it is  
nothing  
worth.

<sup>e</sup> Psal 12. 2  
לכ ילב

2 To truth of iudgement , must truth of heart bee added, or else notwithstanding the soundnesse of doctrine which we professe , wee make our selues odious and abominable to God : for God gaue man but one singe simple heart: if any haue <sup>e</sup> an heart and an heart, the Diuell hath giuen him that double heart , it is no part of Gods Image , God will not acknowledge it. *Iudas* knew the truth of Religion , and preached it as well as the other disciples , but wanting truth in his other parts, what good got he thereby, but the witnes of his conscience against himselfe ?

3 But what if a man which professeth the true Religion, thinke he hath a single heart , and yet bee giuen to lying, and to deale deceitfully ? surely he disgraceth his profession, and giueth iust cause of suspition, that he hath no honest heart : for the heart is as a fountaine. Out of the abundance of the heart , proceede a mans words and actions: yea the heart is as a Queene , and hath a command of a mans tongue, and of all his outward parts: so that if there be truth in it , there will bee truth in all the other parts : sincerity in the heart will keepe the tongue from lying, and the whole cariage of a man from dissimulation and deceit, We see then that of necessity all these fourre branches of truth must bee ioyned together, to make vp this girdle.

<sup>f</sup> 2 Truth fit-  
ly resembled  
to a girdle.  
<sup>c</sup> οὐρανοῖς  
τὰς ἵππος.

II The next point is concerning the metaphor, and the fit application of this grace of truth. This speech of <sup>c</sup> girding the loynes, is in Scripture taken in a double sence: one for trussing vp a mans garments: the other

other for close and fast tying his harness together: in the former sence the metaphor is taken from trauellers or runners: for in those countries they were wont to weare long side garments, which if they were not tucked vp, they would hang dangling about the heeles of such as trauelled or run a race, and so bee a great hinderance vnto them. In this sence this metaphor is <sup>f</sup> oft vsed, & thereby Gods people were taught <sup>1 Kiz. 18. 46</sup> to remoue all impediments in their christian course <sup>2 Kleg. 4. 19</sup> and iorney, and to bee as well prepared as they could <sup>3 Exod. 13. 11</sup> <sup>4 Luk. 12. 35</sup> be to performe the worke of the Lord. In the latter sence the metaphor is taken from soldiers, who are wont to knit their armour close and fast vnto them and so tie their loines hard, partly to keepe their armour from loosing and shaking, and partly to keepe their body steddy. <sup>b</sup> In this sence the Lord said to <sup>Isa. 13. 18 3. C</sup> <sup>a</sup> <sup>40. 2</sup> Job, gird vp thy loines like a man: that last phrase like a man, sheweth that he speaketh to him as vnto a souldier, whom he would haue to stand steedfast, and to hearken vnto him.

Here it is to bee taken in this latter sence, and signifieth a souldier-like girding of the loines: for which purpose, they who weare armour, vsed to haue a strong faire girdle, commonly called a belt, whereby they knit fast together, and close vnto their middle the vpper & lower peeces of their armour, as their brest-plate, and their tassets & culches. These belts as they were strong, so they were set with studdes, being faire and large. There is a double vs of them: one to keepe the seuerall peeces of armour fast and close together, and to hold the loines of a man firme, & steddy, that hee might bee able to stand the surer, and hold out the longer.

The

The other to couer the ioints of the armour, that they might not be seene. The first vse was for strength: the second for ornament.

*Quid specieſ... in ipſa veritate dier, and also an excellent meanes of strength to vphold ad quam omnis ſpectator peruenire ſe caput. &c. Aug. de ver. Rel cap. 49*

Thus truth is both an ornament to a Christian ſoule and alſo an excellent meanes of strength to vphold him. For it doth both grace and honour him before God and man; and also fait holdeth together other graces of Gods ſpirit, especially in temptation when they are moft shaken, and ſo upholdeth him. This will more evidently appear by the particular branches of truth before mentioned.

Truth the  
best gracie to  
religion

I What greater ornament and bewty to religion then ſoundneſſe and evidence of truth? This is the ve- ry glory and crowne thereof: all other vaine glosſes as antiquity, vniuersality, vniuity, uniformity, ſucceſſion, conſent, multitude, pompe, reuenerew, &c. being ſeparated from truth, are but as ſo many pearles in a blinde eie, which make it ſo much the more deformed: for the more antient, vniuersall, vniorme, &c. Superſtition, idolatry, or any false religion is, the more odious, and detestable it is, but the more true and found it is, the more excellent and glorious it is.

And the grea-  
test strength

So for strength, what can better ſettle & eſtablish the iudgement of a man then truth: *Great is truth, and preuaileth.* It is like a ſharpe ſword in a weake mans hand, which is able to pierce deep though there bee but ſmall strength to thrust it. Truth cannot be ouercome, neither is daunted with the multitude of enemies.

*Veritas viceſ... non potest mu-  
titudine boſſiſſ... non terretur.*  
Hieron.

This is it which hath made Martyrs in all ages to ſtand to their profeſſion vnto death, and to ſeale it with their blood rather then ſtarke from it; yea, though many

of them were illiterate men and weake wemen.

The like may be said of the other branches of truth: an upright and sincere heart maketh a man amiable before God himselfe. <sup>a</sup> David being a man of a single heart, is termed <sup>b</sup> a man after Gods owne heart. And <sup>a 1 K.18.3;</sup>  
<sup>4,5</sup> <sup>b</sup> <sup>c</sup> Noah being an upright man, found grace in the eyes of God. <sup>c Gen.6.8,9</sup>

No eloquence or learning can so grace and commend a mans speech as truth: for lying and falsehood, are parts of that <sup>d</sup> foule and filthy communication, which the Apostle condemneth. <sup>e</sup> The Lord hateth <sup>d</sup> Cbr.4.4.19  
<sup>e</sup> Pro.6.17  
<sup>f</sup> a lying tongue: <sup>f</sup> it is an abomination unto him. <sup>i</sup> Ch.12.22

No outward comelinesse of body can so commend a man, as plaine, faithfull and honest dealing. <sup>g</sup> This made Nathaniel so gratiouse in Christs eyes: but none more odious and detestable to God and man, then dissembling, and deceitfull persons: the conscience of such, maketh them to shun the light, and bee afraid of Gods presence, as <sup>h</sup> Adam. So likewise, truth in all these, doth very much strengthen and vphold a man in time of tryall, and keepeth him from fainting. <sup>i</sup> This was the ground of Iobs courage and constancy. <sup>j</sup> This added an edge to Hezekiahs prayers. <sup>k</sup> This made David bold to referre himselfe to Gods tryall and examination. <sup>l</sup> This vpheld Paul against all that could belaid <sup>m</sup> Cor.4.4 against him.

The account which wee are to make of this spirituall belt is declared by <sup>n</sup> Solomon, who exhorteth to *buy the truth, and not sell it.* This aduice concerneth two sortes of men, 1 such as haue it not: they must labor to get it, 2. such as haue it: they must hold it fast. That this direction may be the better applied, wee are well to search whether wee haue this girdle of verity or no. Fitly may I

What account is to be made of a truth.

<sup>n</sup> Pro.33.13 expounded.

<sup>o</sup> *1 Cor. 13.5* apply that to truth, which o the Apostle speaketh of faith, *examine your selues whether y<sup>e</sup> haue truth, prove your selues.* There is no grace which maketh a more sensible difference betwixt the children of God and of the Diuell, then truth. In this examination we must proceed in order,

How triall of  
much may be  
made

<sup>p 1</sup> *Thes. 5.21*

<sup>q 1</sup> *Job 4.2*

<sup>r</sup> *Job. 9.39*

<sup>s</sup> *Act. 17.11*

<sup>t</sup> *1 Cor. 1.18*

<sup>u</sup> *2 Tim. 3.16*

1 Triall is to bee made of the truth of our iudgement: whether the religion which wee professe, and all the principles thereot bee assuredly sound and true. To this tendeth <sup>p</sup> that exhortation of Saint Paul, *trie all things, and q that of Saint John, trie the spirits.* For this end, the direction giuen by Christ (<sup>r</sup> *search the scripture*) is to bee obserued and followed, <sup>s</sup> as it was by the men of Berea: for the Scriptures are <sup>t</sup> the word of truth, and <sup>u</sup> the voice of God, the highest and chiefest judge: a most perfect, sufficient, impartiall iudge: who make any other iudge may soone bee deceived.

Heere see what wrong Popish guides doe to their followers in keeping from them this touch-stone of truth: see what ideots they bee who thinke it sufficient to beleue as the Church doth. Such are they among vs, whose onely ground of faith is the common received Doctrine, be it true or false. No maruell they bee soone shaken and remoued: they want this girdle of truth, which should strengthen them.

<sup>\*</sup> *Psal. 133.2,3* 2 If wee finde truth seated in our vnderstanding, then are wee further to obserue whether like the <sup>\*</sup> ointment powred on *Aarons* head, & the dew that fell on the mountains of *Sion*, it descend from the head to the hart: whether the hart be vpright before God or no. It appeareth that <sup>a</sup> *David* thorowly searched his heart for the truth thereof, or else durst he not with such boldnes

<sup>a</sup> *Psal. 26.1*

and  
the

and confidence haue referred it to God triall: the like I  
 might instance in *Iob*, *Hezechiah*, *Paul*, & many others.  
 Great neede there is of thorow trying the heart: for <sup>b</sup>*1 Cor.17.9*  
*it is deceitfull above all things*, & that not onely to others  
 who cannot discerne the secrets thereof, but also to  
 men themselues, if at least they diue not into the bot-  
 tom of it. Some bee such grosse hypocrits, that they  
 cannot but in their hearts condemne themselues, as  
<sup>c</sup>*Ananias & Saphira*: others so simple as they beguile  
 themselues, <sup>d</sup>like *Peter* and the other Disciples. In all <sup>d</sup>*Mat.26.33*  
 ages many haue thought better of the integrity of their  
 heart, then by proofe and euent it hath fallen out to be.  
 The best triall of our heart will bee by our disposition  
 when wee are alone, or when wee can conceale our  
 thoughts & cogitations from all men, yea euen from  
 the very suspition and conjecture of men: if then  
 they be vpright, and therefore vpright, because we de-  
 sire to approue our selues to God, <sup>e</sup>as *Joseph*, then may  
 wee bee assured there is truth in them. <sup>c</sup>*Gen.39.9*

3 From the heart which is a fountaine, wee are to  
 proceede to the streames thereof, our speeches and ac-  
 tions; and search whether from this cleare spring there  
 flow forth cleare waters, and so see what corresponden-  
 cy there is betwixt them. Now heere wee are not one-  
 ly to obserue whether our speeches doe agree with our  
 knowledge of the thing wee vtter, and with euidence  
 of the thing it selfe, or whether our actions be plain, or  
 fraudulent & deceitfull, but also whether that true and  
 good communication which wee vtter, and those true  
 and honest actions which wee performe, doe come  
<sup>f</sup>from the *good treasure of a true heart*. For our helpe in <sup>f</sup>*Lk.6.45*  
 this triall note these few drections.

1 What is the ground of truth in our words and actions? what moueth vs thereunto? whether popular applause (as the Scribes and Pharisees, who did all to bee scene of men, <sup>b</sup> for they loued the praise of men more then of God) or credit and estimation (as <sup>i</sup> Sam) or profit (as <sup>k</sup> Gen. 34.23 <sup>l</sup> the Shechemites) or respect to some men (as <sup>l</sup> Iacob & <sup>1</sup> Cbr. 24.2, <sup>m</sup> his people) or desire of quiet and auoiding trouble, (as in Eft. 8.17 <sup>m</sup> they which became Jewes in Mordecaies time) or company and example of others, (as <sup>n</sup> Ananias and Saphipha) or intent to worke some mischiefe, (as <sup>o</sup> Jezebel, & <sup>p</sup> Ishmael.) These and such other bie respects being the ground and cause of our actions, doe plainly argue that there is no sound truth in them.

2 What is the extent of that truth wee make shew of? whether it bee *in all things*. <sup>q</sup> This was the prooфе of the Apostles good conscience: for truth is a leuen which seasoneth the whole lump. So as they which at some times, and in some things are watchfull ouer their words and actions, but carelesse at other times in other things want this leuen of truth as <sup>r</sup> Herod.

3 What the things are wherein we are most strickt? whether they bee matters of greatest weight and moment? they who pretend much truth in small & light matters, and are carelesse and dissolute in great and weighty matters, haue no sound truth in them. <sup>s</sup> Such were the Scribes & Pharisees.

4 What order wee obserue? whether first wee begin with our selues, and looke to our owne speeches & actions. <sup>t</sup> Many will be more forward and zealous in stirring vp others to al manner of truth then themselues yea, they will checke others for failing in such things wherein themselues are most faulty: surely there is no sound

<sup>g</sup> Mat. 23.5<sup>h</sup> 1st. 12.43<sup>i</sup> 1 Sam. 15.10<sup>k</sup> Gen. 34.23<sup>l</sup> 1 Cbr. 24.2,<sup>m</sup> Eft. 8.17<sup>n</sup> Act. 5.1<sup>o</sup> 1 King. 21.9<sup>p</sup> 1er. 41.6.<sup>q</sup> Heb. 13.18<sup>r</sup> 1 Cor. 5.6<sup>s</sup> Mar. 6.10<sup>t</sup> Mat. 23.13<sup>u</sup> Mat. 23.4

found truth in such. \* Christ maketh this a note of hy- <sup>a Mat.7.13</sup>  
pocrisie.

Thus are we to search our selues thorowout, and if upon this search wee cannot finde that wee haue this girdle of verity, then we must obserue the first part of the Wifemans aduice, *Buy the truth*, that is, vse all the meanes which possibly we can, for attaining vnto, and possessing it: yea, though it be with a departing from, and forsaking of many things which seemed profitable and pleasant vnto vs, because they and truth could not well stand together. The Metaphor of buying implieth a letting goe of some things, for the attaining of other things. Excellently is this set foorth vnto vs by two parables, which Christ vttered, one of a man <sup>b Mat.13.44</sup> that bought a treasure, and another of a merchant that <sup>45</sup> bought a pearle. Truth is a rich treasure, and a precious pearle: if the worth of it, and the need which we haue of it, were well knownen, I doubt not but easily wee <sup>c Psal.37.1</sup> should be perswaded to part with much for the getting of it. So excellent it is, that for it selfe it is to bee <sup>d Job.14.7</sup> loued. <sup>e Jam.1.17</sup> <sup>f Psal.119</sup>

I will therefore first lay downe some motiues to stir vp vs a desire of truth, and then some directions, to instruct vs how to get it.

For the first, note the excellency: 2. the necessity:  
3. the benefit of truth.

1 Excellent must that needs be, which maketh vs like to God: but nothing can make vs more like to him than truth; for he is the <sup>a Lord</sup> *God of truth*, <sup>b his Sonne</sup> <sup>a Psal.31.5</sup> is truth, <sup>c his holy Spirit the Spirit of truth</sup>, <sup>b Job.14.6, 17</sup> <sup>d Jam.1.17</sup> *his word*, <sup>e his promises</sup>, <sup>c Psal.119</sup> *commandements*, *judgements*, *waies*, *workes*, *all truth*. Herein doe the

f Mat. 6.10  
g Job. 8.44

glorious Angels and Saints resemble God, <sup>f</sup> whom to imitate is an excellent thing, <sup>g</sup> most contrary is the Diuell, and all that beare his image.

Besides, Truth is a kinde of perfection in all Christian graces; yea, the greatest perfection that we can attaine vnto in this life, <sup>b</sup> one and the same word in Hebrew signifieth both integrity or vprightnesse and perfection, so as some translate it *upright*, some *perfect*. In regard of this quality, <sup>i</sup> we may appeale to Gods iudgement, but not in any other kinde of perfection, whether of degrees, parts, measure, or the like, so that in this respect it hath an excellency aboue all other graces.

The necessity  
of truth.

h 2 Tim. 1.5  
i Rom. 12.9.  
k Rom. 3.17

l Mat. 5.30  
m 6.1. & 23.

<sup>34</sup>  
Hypocrite ob-  
inspectore cor-  
du Deo merce-  
dem non capi-  
unt, nippella-  
cie supplicium.  
August. de  
seru. Dom. in  
moiste. lib. 2.  
The benefit  
of truth.

2. So needfull it is and necessary, as without it no other grace can be of any vse. Faith, hope, loue, and all other graces, are as corrupt and putrified meat without it. Therefore the Scripture commendeth <sup>b</sup> *faith un-  
fained*, <sup>i</sup> *love without dissimulation*, <sup>k</sup> *wisedome without  
hypocrisie*, &c. yea also, *toppes unfained, innocent bandes*, &c.

No knowledge, <sup>i</sup> no righteouenes, no good thing can stand an hypocrit in any steed. What good got <sup>34</sup> *Iudas*, *Ananias* and *Saphira*, *Simon Magus*, and such other hypocrites, by all those seeming excellent gifts, which they made shew of? all they did was odious before God: therefore notwithstanding the Pharisees prayed oft, gaue much almes, fasted oft, duely payed their tithes, &c. yet Christ denounceth many woes against them, Mat. 23. hypocrites receive no reward of God, but the punishment of deceit.

3. Such is the benefit of truth, that the least mea-  
sure of grace season'd with it is acceptable to God, and  
in that respect very profitable to vs. It is noted of  
those

those which in *Hezechias* time came out of *Ephraim*, & other tribes of Israel, vnto *Ierusalem* to keepe the passe-over, that they had not clensed themselues according to the Lawe, whereby they prouoked the Lord to infiit some iudgement vpon them: but *Hezekiah* putting the Lord in minde how *they came with their whole hearts to seeke the God of their fathers*, the Lord healed them. Well might <sup>m</sup> *David* pronounce the vpright <sup>= Psa. 119.1</sup> blessed, for as <sup>n</sup> *God loueth trutb*, so <sup>o</sup> *the vpright are his* <sup>= Psa. 31.6</sup> <sup>p</sup> *delight*, and <sup>r</sup> *hee hath promised to withhold no good* <sup>= Psa. 111.20</sup> <sup>s</sup> *thing from them.* <sup>Psa. 84.11</sup>

Thus wee see what good reason wee haue to buy truth. Obserue now how it may be gotten.

For truth of iudgement we must resort to the place where it may be had, that is the true Church, <sup>q</sup> *the pillar & ground of trutb*. In it is the fountaine of truth, the holy scriptures: in it flow forth the streames of truth by the ministery of the Word. Be thou one of the members of the true Church, so shalt thou haue a right therunto: search the scripture, frequent the ministery of the Word, so shalt thou finde truth. Rather then goe without it, let goe honour, wealth, pleasures, ease, and althy naturall and carnall lusts: let goe all. *Paul* had surely a good minde to buy the truth, for <sup>r</sup> *hee councied* <sup>s</sup> *all things losse for the excellent knowledge sake of Christ.* <sup>Phil. 3.8</sup>

For truth in heart, speech, and carriadge, rememb're that thou standest alwaies in the presence of God, and that thou hast to doe with him whether thou art alone, or in company, doing any duty that appertaineth to God or man; & in respect hereof, let thy care be to approue thy selfe to God: thus shalt thou get truth. For marke the charge which God himselfe gaue to *Abram*,

How truth in  
heart, speach  
& carriadge  
is gotten.

<sup>1</sup> Gen.37.1<sup>2</sup> Gen.39.9

ham, *'walke before me, and bee vpright.* The former part of this charge is a cause of the latter: the latter a fruit and evidence of the former. *'Ioseph* had well acquainted himselfe with Gods presence, which made him so honest and vpright.

This is it which maketh men such dissemblers in their words & actions, that either they know not Gods presence in euery place, or beleue it not, or thinke not of it, or regard it not. Mans presence maketh many be faithfull, iust, honest, &c. surely Gods presence must needes worke much more if it were duly weighed, or els men haue atheisticall hearts. Let vs set God alwaies before vs, and depart with any thing rather then offend him, and thus shall we come to be vpright.

*Sell not truth* After that truth is gotten, our next care must bee fast to hold it, and thereby manifest that great account which wee make of it. *Sell it not* (faith the wise man) by no meanes vpon any condition, for any respect let it goe: forthen <sup>2</sup> it had been better for vs neuer to haue had it. All the good wee reape by verity and integrity after it is lost, is this, that another day it will rise vp in iudgement, and be an heauy witnesse against vs. Some men make such account of some Iewels they haue, that no preferment, no fauour, no wealth, no office, nothing can purchase them, and yet it may be that their jewels are not worth the price which is offered for them. Should not wee much more esteeme of truth, for which no sufficient price can be giuen? The holy confessors and martyrs in all ages haue well knowne the value of this iewell, and in that respect preferred it before their liuings & liues: they would not let goe truth  
of

<sup>1</sup> 2 Pet.2.10.  
<sup>2</sup> Ec

of doctrine. \* *Joseph* would not let goe truth of heart. Gen. 39. 9  
and action for loue nor feare.

This latter point of fast-holding and safe-keeping <sup>54</sup> *Satans*  
*truth*, is the rather to be regarded , because the Diuell <sup>wy es to wrest</sup>  
and his instruments (not ignorant, that if this girdle be  
wanting, all other peeces of armour will stand vs in no  
steed) haue bene in all former ages, and still are busie to  
get it away from vs , sometimes by force and feares,  
and sometimes by faire inticements and allurements  
to draw vs from truth of doctrine: on the one side are  
brought many plausible arguments , agreeable to the  
natuall humor and reason of man, (such are most of  
the arguments which Papists vse) on the other side  
much troble & great persecutiō is raised: if they cannot  
cleane ouerthrow truth, yet they will do what they can.  
to adulterat it : witnesse the Prophets and Apostles  
times, and euery age euer since : I would our age and  
Countrey were free from it. Behold how busie Popish  
Iesuites, Priests, and Friers are : what would they not  
grieve? what would they not doe, to dispossesse vs of the  
truth of Religion?

So likewise for sincerity , how doe profane worldlings seek to wrest it from vs? indeuouring to make vs.  
odious to all,because we will not yeeld to them. These  
are as spightfully bent against vs for sincerity , truth  
and honesty in our heart, words and actions,as Papists  
are for verity and soundnesse of doctrine. For some  
hateth those that are honest and vpright (as <sup>b</sup> *Ahab* hated <sup>b</sup> *Kim. 22. 8*  
*Micaiah*) some scoffe at them (as <sup>c</sup> *Iスマエル* at *Isaiah* ) say-  
ing, plaine dealing is a iewell, but he that useth it will die <sup>c</sup> *Gen. 21. 9*  
A cursed pro-  
berger. Yeathey will not sticke to brand them with the <sup>u</sup>rib.  
odious terms of hypocrisy and dissimulation, though  
of

<sup>d 155.2.6.c.9</sup> of all sort of people they are farthest from it: especially, if God suffer any affliction to fall on them (as <sup>a</sup>on his seruant *Job*) then with <sup>c</sup> *Iobs* wife & friends, they wilbe ready to vpbraid vnto them their integrity & vprightnesse, as if all had beene onely in shew to bleare mens eyes. But if any that indeed with an hollow heart haue made profession, doe fall away, and so bee discouered (as *Iudas*, *Ananias*, *Demas*, and such other) their examples shall bee cast in the teeth of the most vpright.

Many by these and such like discouragements haue been moued to make no account of truth, but to leave it to such as better esteeme it then they. Others to cast it away, and to yeeld to the times both for religion and conuersation, shewing themselues as superstitious or profane as the worst. I will therefore as an antidote against those poysonous obiections, discouer the vanity of them, and shew how these wyles may be auoided.

**i** Against fast houlding truth in iudgement, two things are especially obiect. One, that it is not necessary. The other, that it is dangerous.

**Obiect. i:** They say it is not necessary because a man may be sau'd in any religion.

**Answe're.** This is a most false and impious position, the very bane of true religion. The Apostle exprefly saith, there is <sup>g</sup> one faith. In that Christ termes himſelfe <sup>h</sup> the way, the truth, the life, doth hee not imply that hee is the onely true way that leadeth to life. <sup>i</sup> That curse which the Apostle thundreth out againſt all that preached any otherwile then he had preached, ought to terrifie vs from yeelding to any thing but the truth.

<sup>k</sup> <sup>\* 2 Thes. 2.12</sup> <sup>b</sup> Hee pronounceth them damned which belieue not the truth.

**Obiect.**

Whether a  
man may bee  
saued in  
any religion

<sup>g</sup> Chaper.4.v.5

<sup>h</sup> Job. 14.6

<sup>i</sup> Gal.1.8

*Obie. 7.2* The danger which they alledge is either in regard of conspiracies, treasons, insurrections, &c. which Princes and Gouernours are subiect vnto, if they betoo stiffe in maintaining truth of religion: or persecutions which subiects are like to fall into, if they bee too resolute in professing the truth.

*Answ.* For the danger of Princes and Magistrates, God protec-  
they neede not to feare it, because they haue God to  
watch ouer them, and to be their protector so long as  
they maintaine his truth. Not to search after exam-  
ples of other ages & places, consider how miraculouſ-  
ly God preserued Queene Elizabeth (of blessed memo-  
ry) both from inuasions of enemies abroade, and also  
from many conspiracies of traitors at home. After 44.  
yeeres, and 4. moneths prosperous raigne, in peace  
she ended her daies, notwithstanding all dangers what-  
ſoever. Many treasons, close, cruell treasons, ſuch, as  
the like in all former ages haue not been heard of, haue  
also beene intended againſt our present royll Soue-  
raigne: what hath been the iſſue? they which laid the  
ſnares were caught themſelues, and hee yet remaineth  
ſafe, (and long may he remaine ſafe). Surely God hath  
reſpect to the truthe, which hath been, and ſtill is main-  
tained in this land. Our neighbour King thought to a *Henry 4.*  
auoide danger by letting goe the truthe, and yeelding to the French  
idolatry: but thereby he cast himſelfe out of the pro-  
tection of the God of truthe. What followed there-  
upon? one ſorry villaine ſuddainly flew him in the mid-  
deſt of his guard.

To be perfe-  
cuted for  
it is a note of blessedneſſe, a matter of rejoicing: and  
in this reſpect a ſtrong motiue to perfwade vs ſaſt to hold truthe.  
*Mat. 5.10, 11.*  
*2. c Luke 6.23*

2 Against trueth of heart, and remaining stedfast therein, are objected, 1. vexation of minde. 2. wearisomnesse. 3. outward troubles. 4. the iudgement of other men.

*Obieſt. 1.* The Diuell suggesteth to many that it is impossible alwaies to keepe the heart vpright: and that if there bee a little failing the conscience is so troubled, as it can hardly (if at all) be quieted: and thereupon inferreth that it is best not at all to regard trueth of heart.

Truth keepeſt  
þe from  
dispaire.  
d Job.27 5,6  
c 1/a.38 3

*Anſw.* There can be no better, no more ſufferaigne a preſeruatiue againſt trouble of conſcience then trueth of heart. <sup>4</sup> This kept Job from dispaire: this made Hezekiah bold. Trueth of heart is a ſtrong prop to a man in themiddeſt of his manifold infirmities: for it is im- poſſible to keepe the heart free from all corruption, but yet there may be trueth in heart. Euerie corruption though it argue imperfection, yet it argues not hypo- crifie, if it ſteale into the heart againſt our honest pur- poſe, and againſt our earnest deſire, and being diſcerned cauſeth godly ſorrow, and christian watchfulneſſe, both in purging the heart of that which is entred in, & also in keeping it that the like enter not in againe. But where there is no trueth of heart, it is utterly im- poſſible that there ſhoule bee any found comfort. If ſuch a mans conſcience be euer troubled, it will be ouerwhelmed and drowned in dispaire.

*Obieſt. 2.* Againe, he ſuggesteth that it is a wearisome thing to keepe the girdle of trueth alwaies close vnto vs. None can hold out, the moſt vpright haue fallen away, as Demas and others.

Truth is easie  
& sweete.

*Anſw.* It ſeemeth wearisome onely to thoſe who neuer

never felt it, never knew it. I may say of it, as Christ <sup>1 Mat. 11.30</sup> of his yoake, it is easie and light. Yea, it is sweete and pleasant to him that indeede tasted of it. As for those which haue fallen, they neuer had a graine of truth in their hearts: all the shew they made, was onely a shew: <sup>s</sup> They fell because they had no truth in them. Had <sup>g Matt. 13.23</sup> they been vpright they would haue continued so, <sup>h</sup> for <sup>i Job 2.19</sup> <sup>h Psal. 37.7</sup> *mark the vpright man: the end of that man is peace.*

*Obiect. 3.* Further, he inferreth that the vprightest are plagued as much, if not more, then others. How then can their vrightnesse be pleasing to God?

*Ans/w.* Corrections are not tokens of Gods wrath, <sup>Gods corre-</sup>  
<sup>i</sup> <sup>tions no to-</sup>  
<sup>but of his loue, when they are laid vpon his children.</sup> <sup>kens of his</sup>  
<sup>The vpright haue many iudgements inflicted on them</sup> <sup>wrath.</sup>  
<sup>for proofe of their vrightnesse, (as k Job)</sup> <sup>i Heb. 12. 5,6</sup>  
<sup>and therefore for their good and for their glory, yea also for the</sup> <sup>i Job. 1.11,12</sup>  
<sup>glory of God.</sup>

*Obiect. 4.* Besides hee laboureth to perswade men that they deceiue themselues, in thinking they haue truth of heart when they haue none, because other men judge not so well of them, as they them selues.

*Ans/w.* No other man can so well discerne the truth of heart, as a mans owne selfe: <sup>1 for what man knoweth the things of a man, save the spirit of a man which is in him?</sup> Other men as they may iudge an hypocrite to be vpright, when the hypocrite in his own conscience knoweth himselfe to bee so: so they may iudge an vpright man to bee an hypocrite: but another mans iudgement can not make the hypocrite to bee vpright: why then should it make an vpright man an hypocrite? the hypocrits conscience condemneth him though all the world acquite him: and the vpright mans conscience will

vphold him, as Iobs did, though all the world condemn him. <sup>a</sup> Beloued if our heart condemne vs not, then haue we boldnesse towards God. For <sup>b</sup> every one standeth or falleth to his owne master.

3 Against truth in words and deedes are obiected, I know not what hindrances and inconueniences.

*Obiect. 1.* Hinderances, in that it keepeth men from much gaine: for some say, there is no living without lying, and vsing the common secrets of trades.

Gaine got by  
deceit is no  
gaine.

<sup>a</sup> Pro. 20.17  
<sup>b</sup> & 28.22

*Answ.* It were much better to want gaine, then to get it by any deceit of word or deede. <sup>c</sup> The bread of deceit is sweete to a man, but afterwards his mouth shall bee filled with grauell: <sup>d</sup> a curse remaineth vpon that gaine which is deceitfully gotten.

Truth the best  
meanes of  
gaine.

*Omnis vebe-  
menter nefal-  
lantur iniugi-  
lanti. Aug. de-  
ver. Rel. 6.39*

<sup>a</sup> Psal. 113.1,3

<sup>b</sup> Eccl.

<sup>b</sup> Pro. 10.23

<sup>c</sup> Iob. 13.4

But this pretext of hinderance is a meere pretext, vtterly false: for there is not a more sure meanes of gaine then truth in word and deede: and that in a double respect. 1. Because most men desire to deale with such: so as they shall haue the best custome: no man is willing to be deceiued, but all desire that others should truly and plainly deale with them, howsoeuer they deale with others.

2 Because Gods blessing (which bringeth gaine, and maketh rich) goeth with the vpright.

*Obiect. 2.* The inconueniences are, that <sup>e</sup> the vpright are langhed to scorne: they are a by-word in every mans mouth, yea they are trodden vnder euery ones feete, <sup>f</sup> they are made a prey.

*Answ.* All these wee may put as flowers into our garland of glory, & reioice in them, as we heard of persecution: for <sup>g</sup> Christ maketh them kindes of persecution.

<sup>e</sup> Isa. 6.12

Thus

Thus wee see that truth notwithstanding all that can  
be objected against it, is worth the keeping : all the ca-  
uils of the Diuell and his instruments are of no force to  
make vs little regard this girdle of verity, or lightly to  
let it goe : yea, such is the vertue of truth, that like the  
Palmetree, the more it is pressed downe, the more it  
groweth.

Let vs doe with this and other peeces of spirituall ar- *simil.*  
mour, as men doe with their cloakes which couer their  
bodies : if the wind blow hard against them, they will  
so much the faster and closer hold their cloakes. Fuen  
so, the more Satan striueth to deprive vs of our spiritu-  
all roabes, the more carefull and stedfast ought we to be  
in keeping them.

In particular for this girdle of verity, it is so much  
the more highly to bee accounted of by vs who are the  
Lords faithfull souldiers, by how much the leſſe recko-  
ning is made thereof by the greater nomber of peo-  
ple.

In these daies all is for shew, little or nothing in truth. *What little  
reg'ret of trut'  
mo't haue*  
As buildings, wares, apparrell, &c. are all of the sleigh-  
test stufſe, but with the faireſt gloſſe and shew that may  
bee, ſo our religion and all things elſe. That religion  
which outwardly is moſt gloriouſ and pompoſus, is of  
moſt embraced as being the beſt; wherby it commeth  
to paſſe that popery hath gotten ſuch liking of many.  
Who almoſt is carefull to let himſelfe alwaies in Gods  
preſence, and as f *Enoch* to walke with him. Many who  
ſeem very deuout at Churche, ſeldom or neuer haue any  
reliгиous exerciſe at home in their familie, muſch leſſe  
in their cloſets before God. For their words, they ſhall  
be as faire as may be before a mans face, but full of falſ-  
hood,

f *Gen. 5.24*

hood, yea most bitter & virulent behinde a mans back. And for actions, all are to bleare the purblinde cies of men. All the care is to keepe credit with men : wherein while men think to deceiue others, they doe most of all deceiue themselues, and their owne poore soules, which shall another day answere for this deceit.

Ephes. 6.14. *And hauing on the brest-plate of righteousness.*

*Veritas ubique  
mater est san-  
ctitatis, Cbrysto.  
bom 19. in Psal.  
118*



The second peece of our spirituall armovr is Righteousnesse, compared to a brest-plate. Fitly is this inferred vpon the former : for truth is the mother of righteousness, they cannot be seuered. In handling this point, I will shew, first, what righteousness is. Secondly, how fitly it is compared to a brest-plate. Thirdly, how this brest-plate is put and kept on. Fourthly, what is the benefit of it. Fifthly, what are the wiles of the Diuell to keepe vs from it.

§ 1. What  
righteousnes-  
s is.

*a strenueiss.  
Iustitia est vir-  
tus qua sua  
cunque tribuan-  
tur, Aug de  
lib, arb lib. 1*

Righteousnesse is our conformity vnto Gods Law, an holy quality wrought in vs by Gods Spirit, whereby we indeauour to square and frame all our thoughts, words and actions, vnto the righteous rule of the Law of God. It is that which we commonly call *Iustice*, a vertue whereby is giuen to every one their due, whether it be to God or man. Righteousnesse is often restrained to that part of iustice, which respecteth man, and

and so is the summe of the second table; but then either some other word is ioyned with it, which hath reference to God, as *Holynesse*, *Luke 1. 75.* or else some circumstance of the place restraineth it to man, as *Deut. 24.13.* But otherwise, when there is no other word or circumstance which restraineth it, then it extendeth it selfe to the whole Law, as heere.

The Law of God is a right and perfect rule, and directeth what is due to God and man, so that a conformity thereunto, is righteousness.

*Obiect.* This is such a peece of armour, as none in this life can attaine vnto, but Christ Iesus the true natural Sonne of God, who by an excellency and propety, is called <sup>c. 1. 1. 1. 1.</sup> *that iust one.* Of him it is properly said, <sup>a. 1. 1. 1. 1.</sup> *that he put on righteousness as a brest-plate.* Indeed at first, <sup>b. 1. 1. 1. 1.</sup> *God made man righteous*, and in Heauen the <sup>c. 1. 1. 1. 1.</sup> *Saints shall be all iust and perfect:* but on earth <sup>d. 1. 1. 1. 1.</sup> *there is no not one.* <sup>e. 1. 1. 1. 1.</sup> *unrighteous, no not one.* <sup>f. 1. 1. 1. 1.</sup>

*Answ.* There is a double righteousness mentioned in the Scripture, one *legall*, framed according to ex-teousnesse. <sup>Legall righ-</sup>  
*act rule, and strict rigour of the Law.* The other *euangelical*, accepted according to the gratiouse fauour and limitation of the Gospell. The Law requireth two things. First, an absolute perfection in every part, point & degree thereof. Secondly, this perfection in that very party who is iustified thereby. <sup>h. Rsm. 1. 1. 1. 1.</sup> *For Moses thus describeth the righteousness which is of the Law, that the man,* (euen the man himselfe, in and by himselfe) *which doth these things* (euen all those things which are written in the Law, according to the vttermost extent of them) *shall live thereby: but i cursed is every man that continueth in all things, &c.* <sup>i. Gal. 3. 1. 1.</sup>

Euangelicall  
righteouſnes.  
k Rom.10.6  
I Heb.13.18

Righteouſnes  
of faith.

m Rom.10.4  
exp. unded.

Righteouſnes  
of a good con-  
ſcience.

n Rom.6.12

o Epheſ.2.1  
p 2 Cor.3.5

q Job.3.6

r 1 Thes.24.16  
Heb.13.18

By the Gospell both those are limited, and the rigour of them mitigated. For there are two parts of Euangelicall righteousness, one <sup>x</sup> of *faith*, the other<sup>1</sup> of *a good conscience*.

The righteousness of faith is Christ himselfe, and his righteousness imputed to vs, and by faith received of vs: in which respect Christ is said to bee *the end of the Law for righteousness to every one that believeth*. The end of the Law is to iustifie and sauе those which fulfill it. Now we by reason of the flesh dwelling in vs, cannot fulfill it. Christ therefore subiecteth himselfe thereto, he perfectly fulfilled it to them which belieue, his perfect righteousness is imputed, so as they are iustified and saued thereby. Thus is Christ the end of the Law, and that, which by the Law was exacted of our owne persons, by the Gospell is accepted for vs in Christ. This righteousness of faith is comprised vnder the fourth peece of spirituall armour, verſe 16. heere therefore is especially meant the *righteousnesſe of a good conscience*, and that is, A powerfull work of Gods Spirit in the regenerat, wherby they indeuour to approue themſelues vnto God and man, by performing what Gods Law requireth to be performed vnto both.

I terme it, First, *a worke of Gods Spirit*, because it is the spirit which quickeneth, and inableth vs to doe what we doe.

2 *Powerfull*, because we are by nature <sup>x</sup> *dead in sins*, and <sup>y</sup> not able of ourſelues ſo much as to thinke a good thought.

3 *In the regenerate*, for <sup>z</sup> that onely which is borne of the spirit, is spirit.

4 *Indeauour*, for this being true and earnest with the

the very vttermost of our power, is the greatest perfection which in this world we can attaine vnto.

5 To approue to God and man, because <sup>f Matt. 5.1, 37</sup> duties are <sup>39</sup> required towards both.

6 What Gods Law requireth, because that sheweth what God doth approue, and what man should approve. <sup>t Luke 1.6</sup> This was that righteousnesse for which <sup>2a</sup> Zerubbabel and Elisabeth were commended.

This consisteth of two branches, First, to abstaine from euill. Secondly, to doe good. <sup>u Psal 119.3</sup> David describing a righteous man, faith, surely hee doeth none iniquity, but walketh in the way of God. <sup>x Psal 34.14</sup> Oft doth the Scripture ioyne <sup>y Isa. 1.10, 17</sup> those two together, as two essentiall parts of righteousnesse: except these two doe concurre, the brest-plate is not found.

II. The second point is concerning the fit resemblance of righteousnesse vnto a brest-plate. <sup>z 52 Righteousnes fitly resembled to a brest-plate, a twise.</sup> The originall word translated brest-plate, properly signifieth that part of the body wherein the vitall parts, as the heart, lungs, liuer, &c. doe lie: the whole vpper part of a mans body before, euen from the necke to the thighs, is comprised vnder this title. Hence is it, that that peece of armour which couereth this part of the body hath the same name. The vse of this peece is to keepe safe the vitall parts, and preserue a man from being mortally wounded, or killed downe right.

Thus doth righteousness keepe the Christian soldier safe and sure, that the Diuell with all his assaults <sup>Leo in retia saep lajpon capitur, fons d. v.</sup> cannot pierce his soule, and so vtterly destroy him. A Lion which is strong among beasts, (Pro. 30.30.) may be taken and destroyed (<sup>z. Sam. 17.3, 6</sup>) but so cannot the righteous. This vse of righteousness will yet more e-<sup>cum ligatur, fortiores fiunt, Chrys. ad popu- lum. b. m. 4</sup> uidence

Nothing but  
sin can wound  
the soule.

uidently appeare, if we consider what it is that doth indeed mortally wound the soule, & draw forth the vitall blood and very life of it. It is sin, and nothing but sin, that can destroy the soule. By it did Satan first wound & kill our first parents. By it hath he from time to time preuailed in the world. For sinne first prouoked Gods wrath; procured the curse of the Law; brought death and all the concomitances thereof : *b the very fling of death is sinne.* Sinne first kindled hell fire, and still continueth to blow vp and inflame the same.

b 1 Cor. 15.56

Where the brest-plate of righteousness is well put on, there sinne hath no power. Righteousnes is as contrary to sinne, as water to fire, and it will soone quench the heat of sinne,

§ 3 How righ-  
teousnes is  
put on,  
c pellatis

This brest-plate of righteousness is put on by the right practise of true repentance, which according to the proper notation, and true meaning of the word, is *a change of the minde*, namely, such a change as bringeth forth a reformed life. This true alteration of the minde and heart, first causeth a thorow derestation of our former wicked course, together with an vtter abiuration, and renouncing of the same: and then an holy resolute purpose to lead another kinde of life, and instead of former sinnes to practise contrary duties: as if a man in former times haue beeene profane, to bee so much the more religious for the time to come: if a blasphemer before, more carefull to honour the Name of God; if riotous, so much the more sober, &c. These are *fruits worthy of repentence*. So long as these two fruits of repentence (First, an vtter detestation of all former wickednesse. Secondly, a constant resolution, and faithfull indeauour, to performe new obedience) remaine in our hearts.

d Mat. 3.8

hearts, the Diuell cannot easilly, if at all preuaile against vs. But if the minde bee not altered , and a thorow change wrought therein, though there shoulde be some meanes to restraine vs from sinne , and prouoke vs to doe many good things , yet would the Diuell soone get aduantage against vs, <sup>c</sup> sinne is deceitfull, <sup>f</sup> Satan is subtil and busie ; if therefore we be not altered in our hearts, the meanes of restraint being remoued , soone shall wee bee brought to returne vnto our old wicked course, like the <sup>g</sup> dog to his vomit , and the sow to the mire. for though the sow be outwardly washed neuer so cleane, yet because her swinish nature is not altered, so soone as shee commeth at mud , shee besmeeres her selfe againe by wallowing in the mire.

The benefits of putting and keeping on this holy <sup>h</sup> and spirituall brest-plate, are many and great.

1 It keepeth vs from being mortally wounded , as we heard before : for so long as wee retaine a true purpose, and faithfull indeauour answerable thereto, wee shall neuer giue our selues ouer to commit sinne.

2 It bringeth great assurance of our effectuall calling, and spirituall vniōn with Christ, yea euen of our eternall election, and saluation . For <sup>b</sup> God having chosen us that wee shoulde bee holy , they that indeed are holy may be sure they are chosen of God, and borne of God. To this purpose saith Saint John, If ye know that bee is i <sup>i</sup> 1ob 2.39 righteous, yee know that every one which doth righteousness, is borne of him. Being sure of these, how can we be mortally wounded ?

3 It procureth a <sup>k</sup> good name in Gods Church while wee liue, and <sup>l</sup> a blessed memory after wee are dead, <sup>m</sup> if any speake euill of vs, they shalbe ashamed.

<sup>c</sup> Heb. 3.13  
<sup>f</sup> 1 Pet. 5.8

<sup>g</sup> 2 Pet. 2.22

<sup>h</sup> The benefits of righteounesse.

<sup>i</sup> Chas. 2. 4

<sup>k</sup> 2 Cor. 8.18

<sup>l</sup> 1 Pet. 10.7

<sup>m</sup> 1 Pet. 3.16

Thus this brest-plate keepeth them from many skars  
and scratches.

<sup>n't Pet. 3.1</sup> 4 It confirmeth the truth of religion, and so it may  
<sup>o : Thef. 1.6,7</sup> be a meanes <sup>a</sup> to win such as are without, <sup>b</sup> to strength-  
<sup>p & Cor. 9.2</sup> en those that stand, and <sup>c</sup> to stirre vp all to an holy emu-  
lation.

**a Mat. 5.18** It doth highly honour our Lord and captaine,  
whose souldiers we are. This motiue doth Christ vse  
to stirre vs vp to put on the breft-plate of righeteous-  
nesse.

**S 5 Sarans  
wyles against  
righteouines.** Many and sundry are the wyles which the Djuell hath against this brest-plate, and those either to make it of no vse, or to make vs either not regard it, or to waxe weary of it.

**2. Sugges<sup>t</sup>.** He draweth on some to cracke and breake this brest-plate of righteousness, by beating it out further then the mettell thereof will beare, that is, ( to speake plainly) by making righteousness to be meritorious. Herewith he beguiled the Scribes and Pharisees, and such as imbraced their doctrin, and egregiously hath he besotted the Papists herewith.

**Righteousnes  
cannot be  
meritorious.** *Answe.* For auoyding this deceit, wee are duey to consider what things are required to cause merit , and how farre short our righteousness commeth thereof.

Merit respecteth both the parties that giue and receive the reward, and also the worke for which the reward is giuen.

He that vpon merit rewardeth, must receiue something for that he giueth, and in that respect is bound in iustice to giue the recompence which he giueth.

**He that meriteth must**

1 Bee free, and not bound by duety to doe that  
which hee doeth.

2 Be able of himselfe, and by himselfe, euen by his  
owne power to doe it.

3 Doe nothing afterwards whereby hee forfei-  
teth that which once hee hath merited.

The worke must both be perfect euery way, so as no  
fault can bee found with it, and also worth there-  
ward that is giuen for it.

Our righteousnes can attaine to the height and pitch  
of none of these. For

1 It is God who giueth thereward. But <sup>a</sup> *is it any* <sup>a Job 32.3</sup>  
*thing to the Almighitie that thou art righteous? or is it pro-*  
*fitable to him that thou makeſt thy wayes upright?* <sup>b</sup> *if thou* <sup>b & 35.7</sup>  
*be righteous, what giueſt thou to him, or what receiueſt hee*  
*at thine hands?* If God receiue nothing by our righte-  
ousnesse, what is the bond whereby he is indebted and  
obliged to vs? Marke the answer of the Lord himselfe,  
*Mat. 20.15.* <sup>c</sup> *Is it not lawfull for mee to doe what I will*  
*with mine owne?* Whatsoeuer the Lord giueth vpon  
meere mercy and fauour he giueth, and in rewarding  
our righteousnesse, he rewardeth his owne worke.

2 It is man who worketh righteousness: but <sup>d</sup> man  
is a servant vnto God, many waies bound to performe al  
the seruicethat he can: <sup>e</sup> yet is he not sufficient of himself <sup>105</sup>  
to thinke any thing as of himselfe: but his sufficiency is  
of God, <sup>f</sup> *it is God who worketh in him both to will, and to* <sup>g Luke 17.10</sup>  
*doe.* Besides, if it were granted that a man had at any  
time of himselfe, thorow his owne power done any  
thing, whereunto hee were not bound, yet in other  
things hath he sinned, (for <sup>h</sup> all haue sinned) and there-  
by made forfeiture of his former merit.

b I sa i 64.6

3. <sup>b</sup> Allow righcousnes being as filthy clouts , what shew of perfection can there bee : if otherwise it were perfect , yet this conceit of merit would make it vnperfect: for this is not the end why it was commanded. If *Adam* in his innocency, had had any conceit of merit, he had thereby stained his obedience: this conceit doeth so deface the best worke , that it maketh most odious : for it is directly contrary to the free grace and al-sufficient merit of Christ Iesus. But if notwithstanding all this it were perfect, yet such is the glory which God giueth , that our righteousness can no way be worthy of it. <sup>c</sup> It is a faire most excellent and an eternall waite of glory:

If these points be seriously weighed, and if withall we daily take a view of our righteousness , and compare it with the rule thereof Gods Law, and withall be truly humbled for the defects and imperfections thereof, this erronius and arrogant conceit of merit will not easily seaze vpon vs.

2. *Sugget.* If Satan preuaile not that way, hee will labour to perswade men that this brest-plate of righteousness is needless, because Christ hath wrought a ful and perfect redempcion , and lest nothing for them to doe: by his righteousness they shalbe iustified and sauued: so as they which haue the shield of faith, need not this brest-plate. By this wyle did Satan beguile many Christians in the Apostles time, taking aduantage by Saint *Pauls* sound and orthodoxall doctrine of iustification by faith without workes: for the redresse wherof Saint *James*, and Saint *Jude*, were mooued to write their Epistles. Hereby also bath he beguiled many in these our dayes , who haue beene deliuered from the dark-

<sup>a</sup> Rom. 8.18<sup>b</sup> 2 Cor. 4.17  
and Jamies 2.18  
in iustification.

darkenesse of Popery.

*Answ.* For auoiding this, wee are duely to weigh what is the end and vse of righteousnesse, though it bee not a meritorious cause of saluation, yet is it a meanes of attaining to saluation, the way appointed of God for vs to walke in thereunto, so that although wee bee not sau'd for our righteousness, yet we cannot bee sau'd without it, <sup>1</sup> *The unrighteous shall not inherite the kingdom of God,* <sup>m</sup> *without holynesse no man shall see God:* for <sup>n</sup> *God hath chosen vs that we should be holy.* <sup>o</sup> Christ hath redeemed vs, that we should serue him in holynesse and righteousness. <sup>p</sup> For this end appeared the grace of God, which bringeth saluation vnto all men. <sup>q</sup> *unto holynesse God hath called vs:* and <sup>r</sup> *we are created vnto good workes.* Thus we see how false this suggestion is, that righteousness should be needlesse, it is cleare contrary to the expresse charge of the Apostle, <sup>s</sup> *that we should learme to shew forth good workes for necessary uses.*

Righteousnesse  
is needfull to  
saluation.

<sup>1</sup> 1 Cor. 6.9  
<sup>m</sup> Heb. 12.14  
<sup>n</sup> Ezeb. 1.4  
<sup>o</sup> Luke 1.75  
<sup>p</sup> Tit. 2.11, 13  
<sup>q</sup> 1 Thes 4.7  
<sup>r</sup> Ephe. 2. 10-14

<sup>t</sup> Tit. 3. 14

Faith and  
righteousnesse  
have their  
distinct uses.  
<sup>s</sup> Mat. 19. 6

Whereas it is pretended, that the shield of faith is sufficient, wee are to hold it for a ruled case, that God maketh nothing in vaine, <sup>t</sup> *those things which God hath ioyned together let no man put asunder.* Wherfore though we saw no diuerse and distinct ends of faith and righteousness, yet God hauing appointed both, both must be vsed. But there are diuerse usses, apparent to all that will obserue them. Righteousnes is needfull to testifie our obedience and thankfulnes to God, to profit our brethren, to proue our faith, to giue evidence of oure election, vocation, &c, to maintaine our cause against the canills of profaneness, impiety, wickednes, &c. Faith is needfull to apply Christs righteousness, to support vs against the imperfections, & defects of our righteousness, & for many other good usses, whereof we shall heare on the 16.v.

Sugget. 3

<sup>a</sup> Heb 12.16  
<sup>b</sup> 2 Tim 4.10

A third sleight the Diuell hath, is to perswade men that this breſtplate of righteouſneſſe is very cumberſome and toilesome, and it will make vs weary, for it is againſt our naturall diſpoſition, and will bee an hindrance of honour, wealth, eaſe, pleasure, &c. Herewith he beguiled <sup>a</sup> Eſau, <sup>b</sup> Demas, and many other. I may too truly ſay it, that heerewith he beguileth moſt which professe the truthe of Religion. Some caſt away this breſt-plate for promotion ſake, not caring how they bribe, flatter, pleafe and fawne vpon great men, others for wealth, oppreſſing, defrauding, and many waies wronging their neighbours: others for their pleasures, profaning the ſabbath, ſwearing, eating and drinking vnto gluttony and drunkenneſſe, vning vnlawfull games, immoderately purſuing lawfull paſtimes, attirring themſelues in ſtrange apparell aboue their eſtate, vbeſeeming their place, &c. Others to auoide outward reproach, for feare, dire ſly againſt their heart and conſcience (I ſpeake it with great horrore of heart) are profane and vnrighteouſ, because it is counted a disgrace to be righteouſ.

An eie muſt  
be had to the  
iſſue of righ-  
teouſneſſe

*Ans/w.* For auoiding this wee muſt haue more reſpect to the assured iſſue of righteouſneſſe, then to ſome preſent ſeeming inconueniences thereof. Wee know that the armour which ſouldiers weare on their bodies is for the time combersome and heauy: yet for ſafety they refufe not to weare it: they conſider that it is much better to indure a ſmall burthen for a while, then to indanger their liues, and loſe the victory. Now ſuch is the bleſſed fruit and iſſue of righteouſneſſe, that all the honour, profit, and pleaſure that can be loſt, or all the reproach and shame that can be indured for it, are not wor-

worthy of the crowne of righteousneſſe, which the Lord the righteous iudge will giue vnto his righteous seruants. It were almost an infinite taske to declare what the Scripture, the word of truth hath deliuered concerning the iſſue of righteousneſſe. Generally it ſaieth, <sup>c</sup> *The Lord loueth righteousneſſe.* <sup>d</sup> *Verily there is a reward for the righteous:* <sup>e</sup> *blessings are on the head of the righteous &c.* Particularly for the righteous person himſelfe in this life, it is ſaid that, <sup>f</sup> *the eies of the Lord are upon the righteous.* <sup>g</sup> *God will grant the desire of the righteous.* <sup>h</sup> *The Lord deliuereth the righteous out of al trouble.* <sup>i</sup> *The righteous ſhall never befor ſaken.* <sup>j</sup> *The righteous ſhall be glad.* <sup>k</sup> *The righteous ſhall flouriſh like a palme tree.* <sup>l</sup> *The righteous are bold as a lyon.* <sup>m</sup> *The waie of the righteous ſhinceth as the light &c.* For his death, <sup>n</sup> *The righteous bath hope in his death.* <sup>o</sup> *The righteous are taken away from the euill to come.* After death, <sup>p</sup> *The memoriall of the righteous ſhall be bleſſed.* <sup>q</sup> *The righteous ſhall bee had in everlasting remembrance.* At the reſurrecction, <sup>r</sup> *The righteous ſhall goe into life eternall.* <sup>s</sup> *The righteous ſhall ſhine as the Sun in the kingdome of their Father.* For their posterity, <sup>t</sup> *The generation of the righteous ſhall be bleſſed.* <sup>u</sup> *Their ſeed ſhall not beg their bread, &c.*

Heere wee ſee matter enough to anſwere all the diſcommodities that may bee obieeted againſt righteousneſſe. <sup>v</sup> *Moses having an eie to the recompence of the reward, forſooke the honours, pleasures and ri-ches of Egypt:* three ſuch baits as all the world moſt greedily ſnap at. <sup>w</sup> *Christ for the ioy which was ſet before him, indured the croſſe, and deſpiled the ſhame.* Thus if wee ſet the end and iſſue of righteousneſſe before vs, it will make vs to let goe all earthly matters to hold it fast;

<sup>v</sup> Heb. 11.24.

<sup>w</sup> Heb. 12.2.

**¶ quanta laue-  
torum virtutum!  
omnia iporum  
junt uer rabi-  
lia Chrysost. ad  
pop. bim. 8**

fast : for our soules finde much easē thorow the burthen that the flesh feeleth hereby. In a word, great is the dignity, and admirable are the priuiledges of the righteous.

**v 1sa. 64.6  
v Phil. 3.8**

Righteouſnes  
acceptab-  
le vnto God

**Suggeſt. 4** Out of the anſwere to his firſt ſuggeſtione (if the diuell preuaile by none of the former) hee will ſeeke to perſwade vs that this brefte-plate of righteouſneſſe can ſtand vs in no ſteed : because *v all our righteouſneſſe is as a menſtruous cloath*: all is but *v dung and loſſe*. Thus he beguileth many weake Christians, and often bringeth them to vtter diſpairē.

**Anſw.** For auoiding this, wee are to bee informed that though our righteouſneſſe conſidered in it ſelue, and compared with the perfect rule of the Lawe be exceeding defeciuie, or opposed to the righteouſneſſe of Christ, is dung and loſſe; yet as it is a worke of Gods holy ſpirit in vs, proceeding from an heart purified by faith, all the imperfections thereof being couered with the perfect righteouſneſſe of Christ, it is acceptable vnto God, and ſuch a thing as we may receiue much comfort in. Therefore though our righteouſneſſe in it ſelue, affoord no matter of boalting, yet in regard of Gods gracious acceſſation, it is a thing much to bee laboured after; yea alſo to bee reioyced in.

**v Psal. 103.9**

**b Zech. 13.27**

**Suggeſt. 5.** If the diuell cannot by any meanes bring vs wholly to reiect all righteouſneſſe, he will indeauour to make vs careleſſe in ſome parts thereof, or at leaſt negligent in taking the preſent opportunity: as if it were ſufficient onely in ſome things to bee righteous, because *v God is merciſull to forgiue vs all our defaults*: or vpon our death beds to turn from our vnrightheouſneſſe, because *b When the wicked turneth away from hiſ*

*wis-*

wickednesse, he shal save his soule aliuie. Herewith in all ages he hath beguiled many thousands.

*Answ.* Against the first part of this suggestion wee The parts of are to know that the severall parts and branches of righteousness may not be righteouesnesse are so firmly and inseperably knit together, that the parts cannot be seuered without the destruction of the whole. For righteousness is as a chaine of many links, the severall links of this chaine are those severall duties which the lawe requireth to bee performed to God and man: let any one of the links bee taken away, the chaine is broken; if the chaine be broken, that which did hang by it must needs fall downe. To this purpose saith th' Apostle (Iam. 2.10.) *W'hoever shal never keep the whole lawe and yet faileth in one point is guilty of quicunq; carnall.* Righteousnesse is compared to a garment (Job. 29. rest. Hier. in 14.) as well as to a brestplate. It is a garment that must cover vs, yea like Christ's coate that may not bee deuided (Job. 19. 23, 24.) if it be cut in the middle, it cannot but make vs ashamed, as *Davids* seruants were when their coates were cut (2. Sam. 10. 4, 5.)

*Obiect.* If this were so, who should be sauied? for *in many things we sinne all.*

c Iam. 3.2

*Answ.* Indeede all sinne in many things: but all sinne not after the same manner. The righteous when they sinne, are drawne into sinne either thorow their own weakenesse, or thorow the violence of sometemptation: they take not liberty wittingly and willingly to nourish any sinne, or omit any duty: in which respect they are said <sup>d</sup> *not to commit sinne:* and it is noted as a property of the righteous to <sup>e</sup> *walke in all the commandments of God.* When a righteous man is thus carefull & watchfull in auoiding sinne, and doing his duty, then will

d 1 Job. 1.9  
e 2 Kgs. 23. 23  
Luk 1.6

will the Lord be merci full to pardon him his infirmities: bnt if any wilfully continue in any sin, what remaneth but a fearefull looking for of iudgement?

Against the secōd part of the suggestiō, we areto know that although whensoeuer an vnrighteous man truly repenteſt he ſhall bee pardoned, yet hee cannot truly re-pente whenſoever he will. Hee that refuſeth to turne when God calleth him, prouoketh God to giue him ouer to the hardneſſe of his heart. Asfor ſuch as thinke to re-pente at their death, how know they what warning they ſhall haue of their death? May they not ſuddenly be taken away as <sup>b</sup> Belþazzar, and <sup>h</sup> the rich foole? But what if ſome ſickneſſe come before as deaths haruinger? ſurely there is little hope that ſuch as before haue not, ſhould then turne vnto God: For then commonly is the body weake, the ſpirits faint, the heart dull, the minde troubled, and the Diuell moſt buſie about vs: & God hath giuen no promeſe to the vnrighteous to ſuccour him at that time, but rather <sup>i</sup> the con-trary.

<sup>i</sup> P̄s.1.37, &c.

<sup>k</sup> Luk.13.43

<sup>obieſt.</sup> <sup>k</sup> Christ was meciſfull to a theefe at the time of his death.

*Anſw.* That one example of that kinde is recorded, that none ſhould vtterly diſpaire: and onely that one, that none ſhould preſume. Besides it canoſt be proyed that purpoſely he put of his re-penteſt to that day.

<sup>l</sup> Eze.7.18

*Suggeſt.6.* Laſtly, he beguileth many by ſuggesting that they may be <sup>l</sup> ouer iuſt, and ſo maketh them the leſſe careful in putting on the breſt-plate of righteouſneſſe.

Who are ouer iuſt.

*Anſw.* For avoидing this, know for an vndoubted truthe, that in true righteousneſſe a man canoſt bee ouer

over iust: that is, too strict in avoinding any sinne, or too consciential in performing any bounden duty. For why? <sup>10</sup> Every sinne is mortall, and of eueryduty an account is to bee giuen: for they are the talents which <sup>" Rom. 6,13 "</sup> God hath committed to our charge.

But for a man to make a righteousnesse vnto him- *Si quem rigidus  
ad omnia fratrum peccata  
conspexerit huc  
scito plus esse  
infelix quam  
infelix. Hier.*  
selfe which is not grounded on Gods word, & therein to be strickt, is to be ouer iust. To count such things to be sinne, which by Gods Lawe are not made sinne, is to be ouer iust: to be a busie-bodie is to be ouer iust: to be censorious without iust ground, is to be ouer iust, &c. But goe along by Gods word, which is the rule of righteousnesse, hould close to it, and thou canst not bee ouer iust.

Thus we see how Gods word is able to make vs wise against all the wiles of the Diuell. Let our care bee to make good vse of that wisdome.

1 Learne we what is true righteousness, that wee <sup>A direction  
for the vse of  
righteousnesse.</sup> trust not to a counterfeit breft-plate, and bee pierced thorow while we thinke our selues safe.

2 Acquaint we our selues with the vse, end, bewty, benefit, and necessity of righteousness, that we may be the more desirous to get it if we haue it not: or if wee haue it, the more carefull in keeping it fast on, and close to vs.

3 Let a daily examination be made of our life past, that of all our former vnrighteousnesse wee may truly and soundly repent: and with the true evidences of our former righteousness our consciences may bee comforted in the day of tryall. <sup>\* The Apostle comfor-  
ted him selfe in the middest of his troubles with the te-  
stimony of his good conscience.</sup> <sup>\* Acts 23,1.  
2 Cor. 2,16  
Heb. 13,18</sup>

4 Let

4 Let there bee an holy resolution for the time to  
<sup>b</sup> Deut.5.33 come to walke on in the way of righteousnesse, <sup>b</sup> without turning to the right hand or to the left. Behold <sup>c</sup> David's resolution, and <sup>d</sup> Paul's practise.

For the better performance of this most holy resolution,

1 Put on righteousness with all the parts thereof.

2 Remoue all impediments at the first, and giu no place to the Diuell.

3 Wax not weary, but be constant.

Ephes.6.15. *And your feete shod with the preparation of the Gospell of peace.*

**H**e third peece of spirituall armour is not so plainly and distinctly laid down as the former. It will bee needfull 1. To search out what is that particular grace which is here meant. 2. How fitly it is compared to that part of harnesse which is here implied. 3. How the grace here meant is gotten. 4 How needfull and profitable it is. 5. How it hath her perfect worke. 6. What are the extremes contrary to it. 7. What wyles the diuell useth to deprive vs of it.

Because

Because the phrase which the Apostle useth is somewhat doubtful and ambiguous, there are many discrepant opinions about that which is meant thereby.

§ 1: What is the preparation of the Gospell of peace.

Most take the preparation of the Gospell of peace to be true knowledge thereof, which they say, is thus termed, because wee are by this knowledge prepared to goe thorow all difficulties.

This interpretation though it commeth neer to the point, yet it is not fully correspondent to the Apostles words, for he maketh *the preparation* bee spoken of, to be the very peace of armour, euen the grace it selfe, and not a fruit or effect thereof. The Syriach translator well cleareth the meaning of the Apostle, who thus turneth it,\* *put as shooes on your feete the preparation of the Gospell of peace.* Vnder this word preparation then (according to the literall and grammatical construction, which is the best and surest) is the grace it selfe comprised: for it implieth a furniture which the Gospell procureth & prepareth: or an hart settled,

1. Some take the preparation of the Gospell to be a readinesse to preach the Gospel, thinking that the Apostle alludeth to that prophetic of Iacob, *How bewifull are the feete of him that declareth peace, Isa. 52.7.*

*Answ.* Thus this peece of armour shuld appertain only to Ministers, where as it is cleare that the Apostle prescribeth the whole armor to all Christians.

2. Other, to be a promptnesse to professe the Gospel, agreeable to Saint Peters counsell, *Be ready (or prepared) to give an answer, &c.*  
1. Pet. 3.15.

*Answ.* This promptnesse and readynesse is rather an effect of the grace heere meant, then the grace it selfe, as we shall after heare.

3. Other, to bee an Evangelicall obedience.

*Answ.* Thus would it bee confounded with the former grace. For *righteousnesse* is an obedience to Gods word.

4. Other, to be the Gospell it selfe, alluding to that of David, *Thy word is a lamp unto my feete, Psal. 119. 105.*

*Answ.* The phrase which the Apostle here useth, sheweth that not so much the Gospell it selfe, as something wrought thereby, is heere meant

\* *Caleste in pedibus vestris preparationem Euangelij parere.*  
cu. Tremen-  
terp.

resolved and prepared by the Gospell to goe on to God thorow all difficulties. Now the very grace it selfe which thus setteth the soule, I take to be *patience*: for it is without all doubt, the drift and scope of the Apostle to arme the Christian souldier against trouble and affliction, by this particular peece of spirituall armour here meant: but what grace so fit therunto as patience? This was it wherewith Job, to vse Chrits phrase (Luk. 21.19) did euuen possesse his soule. And this is it which Saint James prescribeth as a meanes to arme vs against trouble, *I am. 1. 3, 4. &c.* For *patience is a gift of God whereby we are enabled to beare those crosses which God layeth upon us.* Many were the troubles which the Christian Hebrewes indured for profession of the Gospell: to enable them to indure all those troubles, the Apostle faith, *& they had need of patience.* It is heere called *a preparation*, because by it a man is fitted, prepared, and made ready to goe on in his course, notwithstanding all dangers and distresses whatsoever meet with him in the way to hinder him. It is said to bee *the preparation of the Gospell*, because the Gospell is the cause thereof: nothing but the Gospell can prepare a mans heart against trouble. Lastly, this epithyte *peace* is added to shew what the Gospell bringeth vnto vs, and worketh in vs, namely peace to God, as we shall after more fully heare. To conclude this first point, in briefe note, that *it is the glad tidings of reconciliation, which prepareth our hearts, and worketh in them true sound Christian patience, whereby we are ready to marche on in our course against all annoyances.*

II The peece of armes whereunto patience is here resembled, is that whereby a souldiers feet or legs

*In horum calceamentorum  
figuram, &  
illa calceamen-  
ta in Exo-  
do praeferunt  
qua habere  
paucula vesem-  
tibus impera-  
tus, & non quia id  
faciendum iter  
parati sunt.  
Si ergo siquid  
den prepara-  
tio est, cal-  
centis pedibus  
comedere, ut  
corroborant  
paschi cibo, la-  
tum & horri-  
bilem posint  
eremus per-  
transire. Hier.  
in hunc locum.  
¶ Heb. 10.36  
In impetu-*

S 2 How fit  
the Apostles  
metaphor is.

xcouered: for <sup>a</sup> feete are here expressed, and the metaphor of <sup>b</sup> *being shod*, implieth as much. By feete hee meanes legs also: the peeces of armour that are proper to this purpose, are called *greanes*, or *leg-barnesse*, they are also called souldiers shooes, and boots. The metaphor may either bee generally tak en of all shooes , or particularly of greaues. For the generall we all know that the vse of shooes is to keepe our feete from sharpe stones, hard clods, with the like: for our feete are naturally tender, insomuch that if we goe abroad barefoot, every hard stome hurterth them, every sharpe sticke and pricking thorne pierceth them : therefore wee vse not to venter abroad bare-foote: If any bee so foole-hardy as to venter, soone will hee waxe weary, and either sit downe and goe no further, or else turne back again. But if wee haue good boots or shooes on , then wee thinke our selues well fenced , and so with boldnesse & courage goe on , whatsoeuer the way bee. To apply this. Stones, stickes, thornes, and the like, are not more grieuous to our bare feet, then troubles, crosses and afflictions are to our naked heart and soule. Now then this world thorow which wee must passe to Heauen, being a very hard and rough way , stony and thorny, full of all sorts of afflictions , if our soules bee naked and bare, not fenced with patience, and so fitted and prepared well to endure all crosses, we shal either never venter to enter into this hard way, or at least not indure to hold out therin. But if our souls be thorowly possest with sound & true patience, then shal we withvndanted courage, passe thorow all the troubles of this world.

For the particular (which is the rather to bee considered, because the Apistles whole direction is taken <sup>The vse of  
greaues in  
warre</sup>

from warre) the vse of greaves and leg-harnesse, were to keepe the legs and feete from hurts and wounds, because if they were wounded or broken, a man could no longer stand, but was ouerthrownen. Such souldiers as stand in the front of the battell, or fingle themselves out alone as *Goliab*, most commonly haue their legs fenced with these. Besides, it being a stratagem which enemies oftvsle, to sticke the way by which they know that the aduerse parties must needs passe, with shor stubs and pikes, ends of speares, and such like, of purpose to gall their feete and legs, and make them weary of going on, souldiers vse to weare boots, and greaves, to preuent such mischieves. Surely the Diuell vsleth such a stratagem against Christian souldiers: for knowing in what way they are to walke to Heauen, he sets many prickes and crosses therein, as reproaches, disgraces, troubles, vexations, persecutions, by losse of goods, liberties, and liues, yea many times grieuous torments and tortures: now if our soules bee not fenced with the preparation of the Gospell of peace, what hope, yea, what possibility is there of going on, and holding out in that way?

S.3. How pa-tience is got-ten.

The Apostle himselfe in the last words of this verse sheweth how this *preparation*, this fence and furniture of the soule, namely patience may be gotten, euen by the Gospell of peace: for it is such a preparation, as the Gospell of peace worketh, whence it followeth, that the Gospell of peace is the onely true ground of patience.

For the better clearing of this point I will distinctly shew

1. What the Gospell is.
2. What peace is here meant.

3. Why

- 3 Why peace is thus attributed to the Gospell.  
 4 How the Gospell of peace effecteth this preparation,

Gospell, according to the proper notation of the original word, signifieth *a good message, or glad tidings*: so it sometimes translated, as Rom. 10. 15. *how beautiful are the feet of them which bring glad tidings*, &c. The same notation may our English word *Gospell* admit: for *spell* in antient times signified *speak*: *Gospell* then is *a good speak*. \* The most elegant and learned languages retain the Greek word.

The good and glad tidings which this word impli-  
 eth, that *Christ Jesus the Sonne of God is given vnto the  
 soules of men*. An <sup>4</sup> Angel from Heauen thus expoun- d Luke 2. 10, 11  
 ded this word, for hauing said, \* *I bring you glad tidings*, addeth, *that vnto you is borne a Saviour which is Christ  
 the Lord*. Therefore the Histories which purposely write of Christ Jesus, declaring his Deity and humanity, his conception and birth, his life and death, words and deeds, humiliation and exaltation, &c. are by an excellency and propriety termed *Gospels*, or to speake as the Scots doe, *Eangiles*, and the penne-men of them *Eangellists*. If it be duly considered into what a wo-  
 full estate man by sinne had implunged himselfe, how no creature in Heauen or earth was able to succour him, what full redemption Christ hath wrought, and vnto how excellent an estate hee hath redeemed vs, it will appeare, that never the like glad tidings was or could bee brought to man-kinde then this, that Christ a Saviour was giuen vnto them; so that this message may well bee called a *Gospell* or *Eangile*. In it is the very fulnesse of Gods fauour manifested.

*Eangelium  
 est mare in quo  
 dominus gratia  
 promulgando  
 subiicit mortali-  
 tatem*

<sup>2</sup> What peace  
is hee meant.  
The peace heere spoken of is our reconciliation with God. In the beginning God made man after his owne Image, by vertue whereof, there was a sweet harmony & concord betwixt God and man, God having reuealed vnto man what was his good will, pleasing & acceptable vnto him, man being both able, & also willing to do that which was acceptable to God. But long this peace did not last; it was soone broken , and that wholly , and onely thorow mans default. For man wittingly sinned against his Creator , and thereby iustly prouoked his wrath : thus came enmity betwixt God and man. Such a breach was made by mans rebellion, that all creatures in Heauen and earth were not able to make it vp. Christ therefore, the eternall, true, naturall, proper, only begotten Sonne of God , tooke vpon him to bee a Mediator betwixt God and man. Hee satisfied his Fathers iustice , pacified his wrath, procured his fauour towards man, whereby God was moued to offer reconciliation vnto man , withall hee gaue vnto man his sanctifying Spirit, to breed faith in him, that thereby man might receive and embrace this reconciliation. In this respect God is called the God of peace (Rom. 16.20.) and Christ our peace (Chap. 2.14.) Prince of peace (Isa. 9.6.) And God is said in Christ to reconcile the world unto himself (2 Cor. 5.10.) Thus thorow the mediation of Christ , God offering, and man accepting reconciliation, a most perfect and intiolerable peace is made betwixt them, and this is the peace heere meant: as fruits of this peace there flow from it remission of sinnes, quietnes and comfort of conscience, ioy of heart , willingness and ability to doe that which is pleasing vnto God , freedome from the dominion of

Diu appella-  
tur paci quia  
per Christum ei  
reconciliatio-  
nem, qui est  
pacificatrix His-  
tor. 10.6.  
quæf. 12

himself (2 Cor. 5.10.) Thus thorow the mediation of Christ , God offering, and man accepting reconciliation, a most perfect and intiolerable peace is made betwixt them, and this is the peace heere meant: as fruits of this peace there flow from it remission of sinnes, quietnes and comfort of conscience, ioy of heart , willingness and ability to doe that which is pleasing vnto God , freedome from the dominion of

sin;

sinne, from the power of the Diuell, from the euill of all crosses, from the sting of death, and of the graue, and from the feare and fire of hell.

This peace is so appropriated to the Gospell, that it is called *the Gospell of peace*, and that in a double respect, <sup>3 How peace  
is appropri-  
ated to the  
Gospell.</sup> First of the matter. Secondly of the effect.

1 The subiect matter of this glad tidings, is the forenamed peace and reconciliation betwixt God and man. The Gospell first declared, and still continueth to publish the same: neither the Law, nor any humane writings can doe this: therefore so soone as <sup>f Luke 2:10,11</sup> one Angel had declared this glad tidings, an whole troope of heavenly souldiers cried out <sup>g 14</sup> *peace on earth*. It was the Gospell which declared peace to <sup>i Gen. 3:15</sup> *Adam*, <sup>k Gen. 9:1</sup> *Noah*, <sup>l Gen. 12:3</sup> *Abraham*, and the rest of the Saints in all ages both before <sup>m Gen. 7:1.</sup> and since Christ's time. <sup>n Gen. 12:3</sup> They therefore which preach <sup>o I Cor. 15:2</sup> *the Gospell* are said to *publish peace*.

2 It is a powerfull effect of this Gospell, to worke peace in them that heare it, and beleue it. For <sup>m Gal. 3:2</sup> in and by the ministry of the Gospell, the Spirit of Christ is conuied into our hearts: in which respect it is called *the ministracion of the Spirit*. This Spirit first moueth vs to embrace reconciliation offered in the Gospell, and then it quieteth our conscience, and so worketh peace therein.

How admirably doeth this commend vnto vs the *Vse of God's love*. loue of God, and of his Sonne our Sauiour? he thought it not inough that at first he made all in peace, though he might iustly haue rejected man for euer, as he did the Devils, because man willingly and rebelliously broke this peace, yet to magnifie his mercy towards man, hee spared not his Sonne, but gaue him to bee our peace,

<sup>a Chap. 2, v. 16</sup> who, ( to vse the Scripture phrase ) <sup>b</sup> *slew barres, and made peace:* yea not so onely, but also gaue his Gospell, thereby making open proclamation of peace, and inviting men to imbrace it. Excellently is this set forth in the <sup>c</sup> parable of the Kings sonnes wedding: If wee doe as they who were invited thereunto, how iustly do we deserue to be deprived of this peace?

*Vſe 2.*  
A bleſſing to  
haue the  
Gospell.  
*c Phil. 4, 7*

What a blessing is it to haue the Gospell preached among vs, the Gospell of peace, such a peace as puffeth vnderstanding? is it not an heauie curse to want this Gospell? this shoulde bee a strong motiue to stirre vp ministers, diligently and faithfully to preach the Gospell, and to stirre vp people earnestly to giue credence and credence thereunto, even as they tender their peace.

The Gospell  
of peace pre-  
pareth a mans  
heart against  
trouble.

*d Gen. 12, 2, 3*

From that which hath been deliuered of the Gospell of peace, that maine point which wee haue in hand; by necessary consequence followeth, that *the anchyrmes of preparing our soules patiently to beare ali crosses, and constantly to goe thorow all troubles in our Christian course is a right knowledge of the glad tidings of our reconciliation with God.* It was this Gospell of peace wherewith God encouraged *Abraham* to come out of his owne countrey and with a patient and prepared heart to passe ouer all those difficulties whereunto hee shoulde bee brought. This was that glad-tidings which the Lord brought to *Moses, to Iosuah, to Gedeon, and many others* for that same very end. I might instance this in many thousand examples, and shew how the courage and patience of the Saints, which hath beene admirable to the world, hath beene grounded on this sure foundation *the Gospell of peace.* For the truth is, that all the Prophets

*e Exo. 3, 6, 7*

*f Ios. 1, 5*

*g Jud. 6, 12*

phets, all the Apostles, all the true Christian confessors, and Martyrs in all ages, who haue indured more then flesh & blood could possibly with patience beare, haue had their feete shod, that is, their hearts armed and prepared with assurance of their reconciliation with God: but hauing such a cloud of witnesses, I will content my selfe with naming two or three.

Many and sundry were the troubles, inward & outward, by open enemies, and deceitfull friends, on Sea and land which Saint Paul went thorow, and that with an invincible courage and resolution to the cause of all is evident to be that knowledge which hee had of Gods <sup>*Rom. 8.31.32*</sup> loue to him, and of his reconciliation with God. On <sup>*Col. 1.12*</sup> this ground of confidence he did after an holy manner insult ouer al aduerse power. But Job yet suffered much more, and his patience was so admirable, that the holy <sup>*Jam. 5.11*</sup> Ghost maketh choice of him aboue all other as a mark to behold, and a patterne to follow. What was the ground of his patience? surely many of those diuine speeches which he vttered to his wife and friends, evidently shew, that the knowledge of his reconciliation with God, was it which made him so confident & patient. There is yet another who far exceeded these & all other Saints both in suffering and patient bearing, namely Christ: the assurance of his Fathers loue was the ground of his patience, as appeareth both by that profession which he made thereof a little before his suffering (saying vnto his father, *Thou lovest me before the foundation of the world*) and also by those titles which in his most bitter agony hee gaue vnto God, as in the Garden, <sup>*Job 37.14*</sup> <sup>*Mat. 26.32*</sup> <sup>*Mat. 27.46*</sup> *O my Father, &c. on the Crosie, My God, my God.*

Thus

The Gospell  
prepareth our  
heat by de-  
claring

Thus we see the truth of this point sufficiently pro-  
ued; that the Gospell of peace is the ground of patience: now  
further consider wee how it doth prepare the soule of  
man to endure. This it doth by perswading mans  
minde, and resoluing his heart of these two prin-  
ciples.

<sup>a</sup> That no-  
thing can hurt  
vs.

That nothing shall hurt him. <sup>a</sup>. That all things  
shall turne to his good.

For the first, Most sure it is that nothing can make  
vs miserable but onely sinne. Sinne is the very sting  
of all troubles and crosses: sin is it which maketh them  
to be heauy burdens: this maketh trouble of con-  
science to be intollerable: death and the graue to be most  
terrible: the diuell which hath the power of death to be  
so horrible: yea, the lawe of God and God himselfe to  
be so full of dread and terror. Let sinne bee remoued,  
and our conscience assured thereof, then may we, then  
will wee comfort our selues in all troubles: for then  
shall we appeare before the throne of God, as before  
the mercy-seat of a gratiouse father, and take his Lawe  
as a direction to teach vs how to please him. Then shal  
we esteeme al crosses as corrections of the Lord for our  
profit, yea as his phisick to purge out our corruptions,  
and as proofes of his graces in vs. Then will our con-  
science rest quiet and well contented: then shall wee  
thinke of death as of a gate to heaven, and of the graue,  
as of a sweet bed to rest in, till the day of the consum-  
mation of our eternall blisse in body and soule: yea, then  
shall wee not neede to feare the diuell, because hee can  
haue no power ouer vs, much lesse hell and the torment  
thereof. Therefore doth <sup>a</sup> Christ annexe blessednes to  
remission of sinne: so that <sup>b</sup> vpon this ground might  
Christ

<sup>a</sup> Psa. 33.12.

<sup>b</sup> Mat. 9.2.

Christ well say to the man sick of a palsey, *Sonne bee of good comfort.*

This being so, the Gospell of peace which assureth vs of our reconciliation with God, and of the remission of our sinne, assureth vs also that nothing can hurt vs, because the sting of every thing, which is sinne, is pulled out. If the forked tongue of an adder, the poysonous teeth of a snake, the sharp sting of a waspe be pulled out, what hurt can they doe?

For the second, by the Gospell <sup>a</sup> we know that all things work together for good unto them that love God. For the Gospell assuring vs of reconciliation with God, how can wee but be assured that he tendereth vs as his children, and with a fatherly affection seeketh our good in all things which by his good providence he bringeth vpon vs. <sup>b</sup> The prosperity of thase with whom God is reconciled is a blessing: <sup>c</sup> afflictions are for their good: <sup>d</sup> so is <sup>e</sup> death and the graue: yea, I may truly say that the sinnes of those who are accepted of God, doe turne to their good: not that sinne is any way good in it selfe, being in it selfe the greatest euill that is or can be, and the cause of all euill of punishment, but that God throw his infinite power and wisdome (who can bring good out of euill, as at first he caused light to shaine out of darknesse) doth so order it: like vnto a skilfull Apothecary, who can so order and temper ranke poyson, as it shall proue very medicinable.

*Quest.* What is that good can come from sinne?

*Answe.* 1 In regard of <sup>f</sup> God, whose mercy and grace is manifested and magnified in forgiuing sinne: <sup>g</sup> Exod.33,33 for where sinne abounded, <sup>h</sup> ther did grace much more abund.

2 In

<sup>a</sup> That all  
things shall  
make to our  
good  
<sup>b</sup> Rom.8,18

<sup>c</sup> & 119,71  
<sup>d</sup> Gen.14,13  
<sup>e</sup> Miris quidam  
medo etiam ip-  
sum peccatum  
infuso in infusum  
cooperatur. Ber-  
ia Psal.91

<sup>f</sup> Exod.33,33  
<sup>g</sup> 34,6,7  
<sup>h</sup> Rom.5,20

*Nonne cooperatur nobis illa  
casus in bona,  
unde et humiliores efficiuntur  
& cautelegit.*  
Bern. ibid.

3 In regard of sinners, (I meane repentant sinners, for of their sins I speake) it worketh in them godly sorrow (a sorrow not to be repented of, because of the excellent fruits thereof, noted 2 Cor. 7.10, 11.) It worketh also an high esteeme of Gods free grace and rich mercy, a longing desire after Christs righteousness, a diligent watchfulness ouer our selues for the time to come, a Christian readines to beare with the slippes & infirmities of other, with the like.

These are two such grounds of patience, as all the writings of all the men in the world cannot afford the like. It is the Gospell, and the Gospell alone, which hath made them knowne, and not onely so, but also worketh faith in our hearts, whereby we giue credence vnto the truth of them, and with strong confidence rest and stay our selues thereupon.

*Vfo 1.  
Counterfeite  
patience.*

Hence learne, that all the pretended patience of heathen men, and others which knew not this *Gospell of peace*, was but a meere shadow of patience: for what were the grounds thereof? surely no such matters as by the Gospell is revealed, but such as mans naturall reason inuented, as these,

- 1 It is no part of manhood, but meere childishnes and cowardliness to be impatient
- 2 Sorrow, mourning, all impatency, and the like, may much aggrauate our troubles, but can no way easie them or take them away.

3 Others are subiect to troubles: it is a common condition of mankind,

4 There is an inevitabile necessity or (to vse their words and phrase) a fatall destiny, they cannot bee avoided.

¶ They

5 They are not for euer to indure, but will haue  
an end, if by no other meanes, yet by death. These and  
such like may make men bould and hardy, or stupid &  
blockish. I may resemble them to *opsum*, and such like  
medicines which stupifie mens senses, and make them  
the lesse impatiently beare their paines, but they bring  
no truce ease.

The Gospell of peace breedeth not a sencelesnes, but  
such a patience as is seasoned with comfort and ioy. <sup>1 Cor. 5.3</sup>

As we desire true patience, so labour wee that it bee  
rightly grounded in vs. For this end we must

First, acquaint our selues with this Gospell of peace, <sup>V/fe 2.</sup>  
& labor for true, sauing, sanctifying knowledge there-  
of: for the attaining whereunto, <sup>How pati-  
ence may bee  
rightly ground-  
de in vs.</sup>

1 The promises of God in his word are to bee ob-  
served, especially such as concerne our reconciliation  
with God, and his fauour towards vs, as <sup>a</sup> *David* did. <sup>Psal. 119 49,</sup>  
Without knowledge of Gods promise there can be no  
sound confidence: all the shew that we may seeme to  
make thereof will proue but meere presumption.

2 The cause of those promises is to bee well noted,  
which is Gods free grace end meere mercy.

3 The parties to whom they are made are to bee  
marked, *all that belieue*.

4 The properties of such as belieue, are also to bee  
noted. Of these we shall speake on verse 16.

When wee come to any that are sick, or in any other <sup>V/fe 3.</sup>  
distresse, and desire to perswade them vnto true pati-  
ence, we must bring them to knowledge of the Gospell, <sup>How men  
may bee per-  
suaded vnto  
true patience.</sup>  
of peace, that they having assurance thereof, may bee  
the more quiet vnder Gods correcting hand: bring  
them to belieue that their sinnes are forgiuen, and  
then .

<sup>a</sup> Mat. 9.2 then maist thou well bid them <sup>b</sup>be of good comfort, and patient.

<sup>c</sup> 4 The necess-  
sity of pati-  
ence.

The fourth generall point to be considered is the ~~necessitie~~ of this peece of spirituall armour. Though it be compared to legge-harnesse, which may seeme to bee least necessary, yet indeede it is no whit lesse necessary then any of the rest: we know that if a man be not well fenced on his legges, he may receive such a blow vpon them, as will cleane ouerthrow him notwithstanding the other peeces of armour? but if the way bee rough and thorny, and the man bare-footed and bare-legged, and in that respect dareth not march on, what benefit reapes hee by the furniture of the other parts? To let the metaphor passe; the gift and grace it selfe which now we speake of, *Patience*, is so absolutely necessary, as without it there can bee no hope of attaining to victory, glory, and rest, where Christ our chiefe Captaine is. <sup>d</sup> The Apostle expressly saith, that patience is needfull: to shew that he speaketh of an absolute necessity, hee implieth that the promise (meaning eternall life promised) cannot be receiuied without it: for he had shewed <sup>e</sup> before that the Saints in former times thow faith and patience inherited the promise, and in that respect both that Apostle, and also <sup>f</sup>Saint Iohn exhort Christians to follow them.

<sup>c</sup> Heb. 10.36.

<sup>d</sup> & 6.12

<sup>e</sup> Lam. 3.10

*Reason.*  
Many trou-  
bles to be va-  
dergones,

Many troubles and crosses must bee vndergone in this world before we can come to inioy rest and happiness in heauen. Note Iob. 16.33. Luk. 14.27. Act. 14. 32. 2 Tim. 3.12. Heb. 12.6,7. These places shew how rough, and full of pricks the way to heauen is.

Experience of all ages doth verifie the truth of those scriptures: consider the histories of Abel, Noah, Abram,

*ham, Isaac, Jacob,* their posterity in *Egypt*, in the Wildernesse, in *Canaan*, vnder Judges, vnder Kings, and in *ram sine cornu* their captiuities : consider the liues of Christ, of the *tunc ab. Abel Prophets, Apostles, and other Saints; the estate of Iustus occiditur &c. quare et invictus fregit in aduersitate refus Hier. ad Laiboch.*

Christis Church in the Apostles time, after their time, and euer since euuen vnto these our daies : it were infinite to reckon vp all the persecutions, troubles, afflictions, and sundry kindes of crosses which Gods people from time to time haue been brought vnto. In a word, it is as possible for sheepe to liue quiet among wolues without hurt, as for the Church in this world without trouble and persecution.

*Obiect.* All ages and times haue not been times of persecution : The Church in *Solomons* daies, and vnder the raigne of many other good Kings had great peace & quiet : yea, it is written that in the Apostles times, (which were most troublesome times) *the Churches f. A.D. 9. 31* had rest : so in *Constantines* time, and in the time of other good Christian Emperours : likewise heere in this land vnder the raigne of King *Edward* the sixth, *Queene Elizabeth*, and King *James*, who now liueth.

*Answ.* Though the Church and children of God be sometime, for a time freed from outward publick persecutions of the magistrate, or from open invasions of the enemy, yet not from all manner of troubles. Many are the troubles of the righteous, euuen in the most halidom and peaceable daies that euer were. For in the boosome of the Church (while the Church remaineth on earth) there haue been alwaies, still are, and euer will be some borne after the flesh, as well as some borne after the spirit; which being so, *& persecution there will bee, f. Gal. 4. 29* if not with fire and sword, banishment and imprisonment,

ment, outward torture & torment, yet with that which goeth as neere to the heart, and pierceth thorow the soule as deepe ly, namely ignominy, reproach, disgrace, and such like <sup>b</sup> Ismaeticall persecution.

<sup>a</sup> Gen. 32.9

<sup>b</sup> Mat. 15.15

<sup>c</sup> Mat. 10.35,36

In the most quiet times of the Church, <sup>i bee that re-</sup>  
<sup>frainteth from evill maketh himself a prey.</sup> Manisould iniuries doe the true Saints receiue of their wicked neighbours; they are disgraced and oppressed of the greater sort, reviled and wronged of the meanner sort: if they should haue peace abroade, yet at home, even in their families shall they finde troubles enough, arising from their parents, husbands or wiues, children, seruants, friends, kindred, and the like. Wee reade of, heare and see the crosses of others: euery one feeleth his owne, and so best knoweth them. Shew mee the man ( let it be he that hath seemed to himself & others the most happy) that in truth can say, his life hath been euery way so free from all troubles and crosses, that in his own experience he knoweth not what they meane: If any should so say, I might more truly say to his face, that either he is of a moft stupid, blockish, and fenseleſſe disposition, or els that plainely hee lyeth. But suppose for the time that it were poſſible for a man to bee freed from all outward troubles, hath he none within? is all quiet in his soule and conscience? had hee never any griefe of minde, anguish of spirit, vexation of heart, trouble of conscience? then never had hee any sinne, or at least never any fense and feeling of sinne.

This is thus brought to passe, partly by the good guiding prouidence of God, and partly by the malice of the Diuell: God both aiming at, and also bringing foorth good thereby: the Diuell aiming at euill,

but

but crossed in his purpose.

That troubles and crosses fal not on vs without God Troubles fall  
is evident by many expresse testimonies of scripture, as not out with-  
*1/4.45.7. Amo.3.6. Job.1.21. 2. Sam.16.11. Eze.20.* out God.

*37. Heb.12.6,7.* I might allege many particular instances thereby to shew what that good is which God ameth at, and effecteth by those troubles he inflicteth on his children.

1 <sup>b</sup> The preuenting of some great mischiefe and *b 3 Cor.12.7* euill.

2 <sup>c</sup> The purging out of some festering poyson- *c 1 Chro.33.12*  
some finne. *luk.13.17*

3 <sup>d</sup> The vpholding and keeping vs safe and Red- *d Heb.12.10,*  
fait in the right way. *ii*

4 <sup>e</sup> The prooffe and tryall of such gifts and graces *e 1 Pet.4.12*  
ashee hath bestowed on his children.

That the Diuel also hath his hand in afflicting Gods children is cleare by these (among many other) scrip- *Satan hath his hand in*  
tures *Job.1.9, 10. & 2.5. 1 Chro.21.1. Zac.3.1. Luke 22.31. 2 Cor.12.7. Reuel.2.10.* *afflicting*  
That which the Diuel *Saints.*  
aimeth at herein, is to <sup>f</sup> discourage vs, and to turne vs *f Job.1.10*  
out of the right way, <sup>g</sup> to hinder the progresse of the *g 1 Thes.2.18*  
Gospell, and in a word <sup>h</sup> to deuoure vs. The Diuell *h 1 Pet.5.8*  
well knoweth how weake and feeble our nature is, how soone our flesh is quailed, how irkesome troubles are to vs by nature: this way therefore hee laboureth by all the meanes he can, secretly and openly, by himselfe and instruments to annoy vs.

The point then being so cleare, that of necessity many troubles must be passed thorow, before we come to our heauenly rest, it necessarily followeth, that of necessity wee must bee shod and fenced with patience.

*Tolerantia me-  
lioriam esse-  
mum in hac  
vita subanda  
et, tendentibus  
ad arborum  
vite. Aug. de  
Gen.42*

The want of this grace hath beeene the cause that many, who for a while haue made an hot onset in the Christian battell, at length (when they felt the hard and rough way wherein they marched, and when they found themselues galled and pricked with the troubles which they haue met withall) haue fallen away, and refused to goe on any further in their Christian course: <sup>i</sup> as they which forsooke Saint *Paul*.

<sup>i</sup> 1 Tim. 4. 16  
The benefit  
of patience.

<sup>k</sup> 1 Cor. 5. 10

<sup>a</sup> Rev. 13. 10  
<sup>c</sup> 14. 12

<sup>g</sup> 1. How pa-  
tience hath  
her perfect  
worke.

<sup>j</sup> Tr. m. fit be  
sound.

<sup>a</sup> It must  
reach to all  
crosses.

As this grace is necessary, so also is the benefit thereof exceeding great: for if we bee well lhood therewith, no trouble will dismay vs, or hinder vs in our Christian course: it maketh such burdens as seeme very heauy to flesh, and blood, to bee but light and easy to bee borne, and such things tolerable, which naturall men thinke intolerable, and vnsupportable; yea it keepeth vs from being foiled and ouercome. <sup>k</sup> This made Job passe ouer such grievous assaults as neuer any, that wee reade of, euer indured the like.

When the holy Ghost speaketh of the victory which the Saints haue gotten, he saith, <sup>a</sup> *because is the patience of the Saints*: implying, that thorow their patience they ouercame all their troubles.

V. The counsell therefore of Saint James (*chap. 1. verfe 5.*) is worthy to bee noted, it is this, *let patience haue her perfect worke*. The worke of patience is said to bee perfect in respect, First, of the condition. Secondly, of the extent. Thirdly, of the continuance.

I. For the condition it must bee true, hearty and sound, not fained and counterfeit. As integrity and vprightnesse is a kinde of perfection in all Christian graces, so also in patience.

2. For the extent it must reach to all manner of crosses.

crosses, heauy and light, inward and outward, home  
and abroad, whether they come from the Diuell, or a-  
ny of his wicked instruments, or from God himselfe,  
and his owne hand, of what kinde, quality, quantity  
soever they be: in this respect, said the Apostle, *we ap-  
prove our selues in much patience* (2. Cor. 6.4.)

3 For the continuance, it must indure vnto the  
end, so much doth the <sup>c</sup> notation of the word, which  
the Apostle vseth, imply. To the end I say, not onely  
of that present affliction which lyeth vpon vs, but also  
to the end of our life: so as wee must both patiently  
beare the present, and also prepare our selues for future  
crosses. In this respect Christ saith, *f he that hath patience  
is the end shall be saved* (Mat. 10.22.)

Among other Saints, *Jobs* patience had her perfect <sup>Iobs patience</sup>  
worke in all these respects. had it not beeene vpright and  
found, he could not haue so stood against his friends,  
who suspecting his vrightnesse, thorowly sifted him.  
The many tryals whereunto he was brought, and his  
patient induring all (for hee was ouercome by none) manifestereth the extent of his patience: neuer any  
(Christ excepted) indured more, neuer any (the same  
excepted) more patiently indured all. The history it  
selfe, <sup>g</sup> his owne testimony, and <sup>h</sup> Gods also, and the  
<sup>i</sup> witnessesse of his Apostle, doe all verifie the continu-  
ance of his patience to the end.

That wee may the better apply this Apostolicall di-  
rection, as before in generall wee shewed the neces-  
sity of patience, so heere in particular we will shew  
how necessary it is that patience haue this perfect  
worke.

This will appeare by the kindes of crosses where-

<sup>3</sup> It must in-  
dure to the  
end.  
<sup>c</sup> 2 Tim. 4.8.  
<sup>i</sup> Job. 13.15  
<sup>h</sup> Ch. 42.7  
<sup>j</sup> Jam. 5.11

<sup>g</sup> Job. 13.15  
<sup>h</sup> Ch. 42.7  
<sup>j</sup> Jam. 5.11  
The necessity  
of the perfect  
worke of pa-  
tience.

vnto wee are subiect.

¶ They are not scar-crowes, troubles in shew and appearance only , but such as pierce both body and soule , and make the stoutest to stoupe and shrinke. Therefore counterfeit patience will stand vs in no steed.

¶ The nomber of tryalls whereunto we shall bee brought, is vncertaine : one calamity vpon another (as waues) may fall vpon vs : ¶ that which is written of Job, how one messenger followed another, all bringing dolefull newes, sheweth what may befall any of vs. Now suppose wee shoulde as patiently beare some, as Job, but yet faint vnder the burden of others; where is the benefit of that former patience ? some that haue indured imprisonment, banishment , and such like trials, yea who haue beene ready to indure sword and fire in time of persecution , haue beene discouraged and turned out of their good course by reproach , & disgrace, in time of peace : other that can patiently passe ouer publick troubles , are so disquieted with priuate losses, and crosses at home in their families , that they are made vnsit to performe any Christian duety to God, or man. Other that can well indure paine of body, sicknesse, and such like crosses, cannot beare vexation of minde, or disturbance of their passion.

¶ It is also vncertaine how long wee shall bee subiect to trials , because the continuance of our life is vncertaine. This world is the field of the Lords battell, so long as we are in the field, the enemies will assault vs: now to yeeld before the battell bee ended , is worse then never to haue indured any whit at all: the glory of all our former patience is not onely lost , but also tur-

ned

ned into shame and ignominie, and <sup>1</sup> God prouoked <sup>1</sup> *Hab. 10. 10* vs. 18.  
vterly to giue vs ouer.

This last point is the rather to bee regarded, because most faile therein: for many can indure an heauy burden, and a sore brunt for a while, but if long it lie vpon them, then they faint. This was it wherein the Hebrewes failed, <sup>a</sup> for the redressing whereof, the Apostle <sup>a</sup> *Heb. 10. 35*  
is very earnest.

Two extreames ( whereunto we are very prone to runne, and which much hinder this perfect worke of patience) are noted by <sup>b</sup> the preacher, and by <sup>c</sup> the Apostle: one is, too light regard, the other is, too great fear of such crosses as God layeth on men: for some despise them, as matters not much to bee regarded: so much the notation of the originall <sup>d</sup> words imply, o- d סָבַד  
ther faint and sinke vnder the burden of them, as if <sup>e</sup> וְעַזְבֵּנִים  
they were vnsupportable, not to bee indured, so much also the notation of the <sup>f</sup> other originall words imply. e תְּלַזֵּר  
*They looke not to God who smiteth: these fixe their eies* <sup>g</sup> לְאַזְנוֹת  
too fast vpon his iustice and wrath. It is commonly stupiditie of minde, or stubbornesse of will, that maketh men fall into the former. They who are by nature stupide and blockish, haue not a spirituall sense of crosses, but are like to men dead drunke, (*Pro. 23. 33.*) they indure many troubles, but receiue no good by any trouble. Such were those Israelites of whom <sup>h</sup> *Jeremiab* complaineth: and <sup>i</sup> *Pharaob* was such an one. They who are of a stubborn disposition despise Gods corrections, as <sup>j</sup> the foole whose foolishnesse will not depart from him, though thou shouldest Bray him in a morter, &c. Such were those Israelites of whom <sup>k</sup> *Isaiah* complaineth: and <sup>l</sup> *A-* <sup>m</sup> *m 2 Chr. 28. 13*  
bez was such an one. These are two dangerous rocks,

n Strick,

o 1 Sam. 35. 37

p Psal. 18. 16

q Lam. 3. 12

at which many suffer shipwracke: two such stumbling blockes, as cause many to fall, and pitch into hell. Yet many count the firt of these (namely, so to stand out all crosses, as not to bee moued therewith) a vertue: answerable to this heathenish opinion is the practise of many, who professe themselues to bee Christians. Let publick iudgements fall on the land where they liue, as famine, plague, sword, &c. or on cities and townes in that land, as inundations of waters, fires, sickenesses, &c. or on their owne houses, their wiues and children, are little moued, no though it fal vpon their own pates. If they may bee freed from them, or deliuered out of them, they thinke it well: if not, they thinke it a destiny, they must beare it, and so like beasts, or rather like blocks lie vnder the burden: thus many lie on their death beds, without remorse, like *Nabal, whose heart died within him, and he was like a stone.*

The other sort, that thorow a rebellious will, despise Gods corrections, are the worser sort: they prouoke God to shew himselfe a God of vengeance, euен a consuming fire: for *with the forward hee wil shew himselfe forward, reade what God threatneth (Leu. 20. 18, 21, 24, 28.) and how hee executed those threats (Amo. 4. 6. &c. That in these our dayes, men carie themselues stoutly against God is too evident, both by Gods dealings, and mens. For God is very mercifull, slow to anger: what is the cause then that he hath of late sent so many iudgements one after another vnto this land? we may truely say which *Ieremiah vnto God, 4 wee have sinned and rebelled, therefore thou hast not spared* For man, who is bettered by the Lords correcting hand? what sinne is left? oh beloued, let vs take heed wee prouoke not*

not God to lay his rod aside, and to take vp a staffe, or if  
that make vs not stoope, to vnsheath his sword, and  
dane cut vs off.

This extreame the wickeder sort fall into, into the o-  
ther fall the weaker sort, but the better, yea many times  
the deare Saints of God : <sup>1 Psal. 6.6</sup> *David* seemeth, by his owne  
confession to haue fainted in his mourning: for such is  
the feblenesse of our nature, such our forgetfulnesse  
of Gods power and promises, that wee oft let goe from  
vs those stayes and props, which the Lord hath affor-  
ded vnto vs, to vphold vs. The Apostle implieth, that  
even Gods children, without great watchfulness, and  
continall obseruation, are very ready to waxe faint: as  
experience of all former times, so of ours also doth veri-  
fie as much. For how is it that there shoulde bee such  
slacknesse in many, who haue beene heeretofore very  
forward & zealous, that mens after proceedings shoulde  
bee so vnlke to their former good beginnings, but  
that they faint by reason of that hard way, and those  
manifold troubles, by which wee must passe vnto Hea-  
uen? great is the danger and damage of this fainting: it  
makes men weary of well doing, it causeth them to re-  
pent of the good which is done, and to turne back into  
aneasier course ( as they suppose ) and so to loose all  
the glory of that good which hath beeene done: yea, it  
oft causeth fearefull doubting, and despaire, and so  
maketh all the helpe which the Scripture affordeth to  
bein vaine.

Wee ought therefore to bee watchfull against both  
these extremes, that wee fall not into the former, ob-  
serue these few directions.

I In all afflictions looke (as *David* did) vnto him

How we  
may bee kept  
from despi-  
sing Gods  
corrections.  
<sup>a 2 Sam. 16.12</sup>

who smiteth, and know that they come not by chance, but by Gods wise disposing prouidence: and that purposely to breed in vs true remorse.

Know also that the Lord can add crosse vnto crosse, till he pull downe our stout stomacks, or breake our proud backs, and bring vs to viter confusion. Yea, know that his wrath is as his greatnesse, infinite, vnsupportable: on whomsoeuer it lighteth, it crusheth him downe to hell: so that though a man might thinke hee could beare all outward crosses, yet Gods wrath can preesse him much more heauily.

2 Take notice of the iudgements which other men by despising the Lord, bring vpon themselues: this may worke vpon thine hard heart. It is an especiall point of wisdome to be warned by other mens harmes. This was the wisdome of the third captaine which was sent to *Elijah*. Note the issue.

3 Make vse of the least crosses, and begin speedily to humble thy selfe. If thy heart begin to be touched; suffer it not presently to be hardned againe, but more and more humble thy selfe. Thus will the Lord repent of the iudgement he intended, & turne from hiswrath, as he did in the time of *Hesekiah*.

That wee fall not into the latter extreame. obserue these directions.

1 Cast not botheies on our selues and our owne weakenesse, and the weight of the crosses that lie vpon vs, but lift vp one vnto God, and vnto his goodnesse: and consider how ready he is to succour in all time of neede.

2 Call to minde his manifold promises: both those which respect his gratiouse assistance  
of

*2 Kings. 1.13,*

*¶*

*Ier. 36.18,19*

How we may  
bee kept from  
fainting vnder  
the crosse.

of vs in the triall, and his mighty deliuernace of vs out of it.

3 Remember examples of former times, how hee neuer oppressed them that patiently indured his corrections.

These two extremes are directly contrary to the two branches of this verse, namely to the preparation heere spoken of, and to the ground thereof, the Gospell of peace. If wee bee prepared wee shall not despise Gods corrections : if prepared by the Gospell of peace, wee shall neuer faint : that will vphould vs, or nothing.

The last point remaining to bee handled is, to discouer the cunning deuices of the Diuell, whereby hee laboureth to keepe vs vnfurnished and vnpreaded against troubles : they are many; I will discouer onely foure of the principall, by which all the rest may be discerned.

S 7 Satans  
wyles to vn-  
furnish our  
soules

Two of these foure are against the furniture it selfe : the other two against the ground thereof, *the Gospell of peace.*

Against the furniture hee suggesteth, 1. that there is no neede of it. 2. That if there should bee neede of it, yet it would stand a man in no steed.

The first hee suggesteth before troubles come, to make them feare none, but be carelessse.

The second when they are come, to make them dispaire and sinke vnder the burden. First therefore to this effect he obiecteth,

*Suggestion 1.* If ye be Gods children, what needeth such adoe about preparation ? Doe you thinke that God will not more tender and respect his then to suffer <sup>What need of patience.</sup> them

them to fall into troublē? you may well enough be secure and teare nothing. Thus the Diuell tempteth many in their peace and prosperity: it appeareth that <sup>a</sup> *Daniel* was in this manner assaulted.

<sup>a</sup> *Psal.30.6*

Very great  
node

<sup>c</sup> *Psal.30.7*

<sup>d</sup> *Sam.7.1*

God in loue  
and wisdome  
correcteth.

<sup>e</sup> *Heb.11.6*

*Answ.* Experience of all men in all ages doth sufficiently confute the substance of this suggestion, and plainly discouer the falsehood of it (as <sup>b</sup> I shewed before) *Daniel*, who was a while beguiled with this vaine conceit, quickly found out by woefull experience the deceit of it, and thereupon saith vnto God, <sup>c</sup>  *thou didst hide thy face and I was troubled*. It is very likely that then the Diuel beguiled him when his <sup>d</sup> Kingdom was fully established, and hee had rest from all his enemies: obserue the hystory of his troubles which came vpon him after that, and ye shall finde it to be a very vaine & false conceit.

As for the ground whereupon this suggestion is built, namely the good respect which God beareth to his children, know, that God is euē thereby moued to lay many crosses vpō them: for as he is a louing father, so he is a wise God: in wisdome he seeth that it is needfull his children shoulde bee corrected: his very loue therefore moueth him to correct them.

That wee may oppose godly wisdome against the wicked pollicy of our enemie, let vs haue this furniture in a readinesse, euen in the time of our greatest peace & prosperity, and so prepare our selues against trouble: To prepare for troubles in time of prosperity before they come, is an especial meanes to make vs well beare them in time of aduersity when they come. We know that death is most fearefull and terrible to them that least looke for it: so are all afflictions whatsoeuer.

*Suggeſt.*

Suggeſt. 2. All the patience in the world can neither  
preuent, nor remoue the least croſſe that falleth on man:  
In what ſteede then will this furniture ſtand him?

Auſw. Though it were granted that patience could  
neither preuent, nor remoue any croſſe, yet will it ſtand  
vs in very great ſteede. For (to follow the metaphor) we know that though ſhoes & greeues make not the way plaine without ſtones, ſtubbes, thornes, &c. yet they make a man better able to tread on them, and paſſe thorow, or ouer them, and keepe his legs or feete from being galled or pricked: ſo patience enableth vs wel to beare all troubles, and with ſome quietneſſe to paſſe them ouer, and it keepeth the ſoule from being pierced; yea, it maketh great and heauy burdons ſeem much lighter then otherwife they would.<sup>3</sup> The heathen who were guided onely by the light of nature obſerued thus much. I haue my ſelue obſerued two ſeverall perſons lying vnder the ſame croſſe: the one to fret, fume, rage, rauie, and enen blaſphemē againe: the other with a kinde of comfort to be quiet and ſilent, yea to bleſſe the Lord for that croſſe. What could make ſuch a diſference, but this preparation of the Gofpell of peace.  
<sup>4</sup> The ſpirit of a man will ſuffaine his infirmity, but a wouned ſpirit who can beare?

Further I adde that this preparation doth preuent & remoue many ſoare troubles; as anguifh of ſoule, vexation of ſpirit, diſquietneſſe of minde, diſtemper in affections, with the like, which though they oft riſe from outward croſſes yet they oft proue more heauy burdons then thoſe ſame from whence they did arife. For example, a couetous man hauing a ſmall loſſe which hee might well beare if hee were ſhod with this furniture

In what ſteede  
can patience  
ſtand vs?

In very great  
ſteede.

<sup>1</sup> It enableth  
us to beare all  
croſſes.

<sup>2</sup> It maketh  
many croſſes  
ſeem lighter.  
<sup>1</sup> Horat. Leui-  
us si patientia  
quicquid corri-  
gere effugia.

<sup>3</sup> Pro. 18.14

<sup>4</sup> It preuen-  
teth and re-  
moueth ma-  
ny

ture, by his disquietnesse of minde, and impatiency for that losse bringeth a much heauier crosse vpon him, so in sicknesse, in outward disgrace, banishment, imprisonment, &c. The anguish of soule which proceedeth from an impatient heart often times proueth to be the greatest crosse. So the feare of troubles is oft worse then trouble it selfe; and fretting against the malice of an enemy doth a man more hurt then the enemy himselfe can. Now this furniture of the soule may both preuent and also remoue these great and grievous crosses, as anguish of minde and spirit, needles feares, frefulnesse, envy, murmuring, with the like.

Against the ground of this preparation, which is the *Goffell of peace*, Satan obiecteth one while that there is no reason to relie on it; another while, that it procureth more troubles to them that rest on it.

Can there be  
peace with  
God while  
God scour-  
geth

*Suggeſt. 3. Troubles* are fruited of Gods wrath: to conceit any peace with God while troubles lie on vs, is to call darkenesse light, and hatred loue. To build patience on assurance of reconciliation with God, is to cast anchor vpon quick-sands, or in a bottomles sea. A man may better hope for life when the tokens of the plague appeare vpon his skin, then hope for reconciliation with God, while troubles, the tokens of Gods wrath, lie on him. The assaults of *Iabs* wife and friends tended much to this purpose.

God in loue  
correcteth.  
*a Pro. 3. 12*  
*Heb. 12. 6*

*Answ.* The ground of this suggestion being applied to the Saints, is directly false, and contrary to the current of the Scripture, which oft testifyeth that *when the Lord loueth hee chasteneth*. The ends which God aimeth at in correcting his children, and the fruits which answerably issue from thence (whereof we haue heard

heard before) evidently demonstrate, that the troubles of the righteous are no fruits of Gods wrath, but rather of his loue. Yet a wonder it is to see how many are deceived with this diabolicall suggestion, and they not onely profane and wicked men, but euen deare Saints of God, while the crosse lieth vpon them, as <sup>c</sup>*Da-*  
<sup>e Psal.79.5.</sup>  
<sup>id.</sup> The reason is, because at that time *sence* worketh more then *Faith*. Wherfore for the auoiding of this assault, wee must let faith haue the predominancy and highest rule in vs, euen aboue reason and sence: wee must <sup>d</sup>*walke by faith, and not by sight*. Faith resteth on Gods word, and beleeueth what it saith, though sence contradict it never so much. Now the word of God affirming that *God correcteth whom he loueth*, if faith beare sway in vs, it will perswade vs that in our greatest troubles God loueth vs, & in loue bringeth those troubles vpon us. Wherfore for the strengthning of our faith let vs oft meditate of <sup>e</sup>*the consolations of the scrip-*  
<sup>f Heb.12.5</sup>  
*ture.*

*Suggeſt. 4.* The Diuell to shew that hee cireth not which way he preuaileth, so he preuaile any way, hath a contrary fetch. Hewill grant indeede that God scourgeth cuery sonne whom he loueth, but withall addeth, that the more God loueth any, the more troubles hee bringeth upon them; and thereupon inferreth, that the Gospell of peace is so farre from being a meanes to defend vs from trouble, that it is the cause of much trouble, and therefore the best way to be free from trouble, is to bee without the Gospell of peace. Thus was <sup>f</sup>*Da-*  
<sup>g Ps.73.13.14</sup>  
<sup>id.</sup> tempted: yea thus were the <sup>g</sup>*Israelite* hearts hardned against God in *Jeremias* time.

*Answ.* It is false that the more God loueth any, the more  
 verily,  
 more

*Is not the  
 want of the  
 Gospell the  
 best way to  
 be free from  
 trouble?*

<sup>f</sup>*Ps.73.13.14*  
<sup>g Jer.44.18</sup>

more he scourgeth them : For as Gods wisdome moueth him to corect his children, so his loue moueth him to moderate his correction. Besides the inference, that therefore reconciliation with God is noe good remedy against troubles, is vnsound and absurd : for assurance of our reconciliation with God sweetneth all troubles. But for a more full answere to this suggestion, note these foure points concerning the benefit of our peace with God in the case of afflictions.

- 1 That it keepeth many iudgements from vs which fall vpon the wicked : yea, which otherwise would fall on vs.
- 2 That it altereth the nature of all troubles which befall vs.
- 3 That by it wee are assisted and supported in all.
- 4 That by reason thereof wee shall bee deliuered and freed from all.

These foure comfortable points I will distinctly proue, because by them all the euill suggestions of satan may be answered.

I For the first, obserue the threatening sin Gods word, and yee shall finde them made against such as hate God, and are hated of him. Reade the 26 chap. of *Lemist*, and the 28 of *Deut*. There Gods curses are denounced against the wicked, but his blessings promised to the righteous. Reade the 91 *Psalme*, where *David* exprely confirmeth this point, and sheweth how they which trust vnder the shadow of the almighty, and so haue peace with him are deliuered from many troubles. Note the hystories of the Iewes vnder idolatrous and wicked Kings, and vnder religious and good

<sup>1</sup> Peace with  
God keepeth  
many iudg-  
ments away.  
*a b*us* in,*

good Kings; God being forsaken by *them*, brought many calamities vpon them. But being loued of *these*, deliuered them from many which their enemies intended against them: Yea, when generall iudgements were brought vpon the Land, <sup>c</sup> God sent foorth one <sup>c Eccles.9.4</sup> to marke those whom hee loued, that they might bee spared in the iudgement. The reason is cleare: for it is sinne which caueth the most grieuous iudgements: Now the Gospell of peace being a meanes to moue God to forgiue vs the sinnes which we haue committed, and to moue vs to forsake our sinnes, and to seeke to please him, it must needs bee a meanes to keepe vs from many iudgements which otherwise would fall vpon vs. Besides it keepeth vs from a reprobate sence, (whereunto the <sup>d</sup> heathen were giuen, and the <sup>e</sup> lewes <sup>d Rom.1.18</sup> after they lost their peace with God) from dispaire, <sup>e Act.18.19</sup> whereunto <sup>f</sup> Iudas fell, and from hell fire, which <sup>g</sup> shall <sup>f Mat.27.5</sup> torment wicked men. These of all are the most woe-full iudgements, and from these doth the Gospell of peace wholy free men. <sup>g Mat.25.46</sup>

Here note what an egregious point of folly it is to feare to please God, for feare of troubles, as if a man should feare to put on shooes, least his shooes should cause stones to lie in his way: yet many feare to bee at peace with God, because it maketh men to hate, revile, reproach, scorne, wrong, and persecute them: not considering that Gods wrath is infinitly greater then mans. Are they not like the fish that leapeth out of the warm water, into the flaming fire? or rather like selfe-murtherers, who to free themselues from some momentary anguish in this world, cast themselues into hell torments, which is endlesse, and easelesse.

<sup>a</sup> For

<sup>a</sup> It altereth  
the nature of  
all croffes,

sayme

2 For the second, the afflictions which befall the righteous, are called chastisements, & corrections, even such as tender parents lay vpon their deare children, to shew that the nature of them is altered, the sting is pulled out, the curse is remoued, so that although the originall ground of all afflictions was sinne, and they first in vengeance executed for sinne, yet now inflicted on the Saints, they are not *vindictive* for reuenge, but rather *medicinable* for Phylick: for Christ hath paid the full price and ransome for all our sinnes, he hath indured the full punishment for them, and left nothing to bee by way of expiation indured of vs.

<sup>b</sup> 2 Sam. 13.14

*Obiect.* <sup>b</sup> The Saints are punished for sin as *David*.

*Answ.* True it is that God taketh occasion from sinne, to punish his children, but not in vengeance for the sinne committed which is past, but for a warning to make them the more careful and watchfull ouer themselves for the time to come. And herein lyeth a maine difference betwixt the punishment of a iudge and a father: a iudge respecteth the fact past; if it bee against the Law, though the delinquent partie bee neuer so penitent, and though there bee neuer so great hope of his amendment, yet he denounceth the sentence of Law against the malefactor: but if a father bee verily perswaded that his childe will neuer commit the like trespass againe, which hee hath committed, assuredly he would remit the punishment: but when hee correcteth, it is to preuent the like in the time to come.

God carieth himselfe as a iudge to the wicked, but as a father to the Saints: his corrections are for their instruction, not for their destruction. As <sup>c</sup> God aimeth at his childrens good & profit in correcting them, also

<sup>a</sup> Heb. 12.10

also hee giueth them a sweete taste of the good they receive thereby, which maketh them <sup>b</sup> acknowledge as much, and bee thankfull for it, and so carie themselues towards God, as a good patient towards his Physitian, who hath prescribed bitter pills vnto him: for the time he digests them willingly, and after he hath felt *a kindly worke* of them, he thanketh him.

3 For the third, <sup>c</sup> many faithfull promises hath God made, to stand by his children, to bee with them, and affit them in their seuerall afflictions, and never to forsake them. Hence is it that the Saints, to the great admiration of others, haue patiently indured such crosses, as many haue thought they would haue beeene vtterly pressed downe with the heauy burden of them, euen as the *Barbarians* looked when *Paul* should haue fallen downe dead.

4 For the last, <sup>d</sup> many faithfull promises hath God likewise made to deliuere his children out of all their troubles. Saint *James* setteth before vs the issue of *Iobs triall*, as an evidence of this point, (saying, *ye haue seene the end of the Lord*, and withall he rendreth a good reason thereof, *the Lord is very pitifull and mercifull*, <sup>e</sup> *(jam. 1. 11.)*

*Obiect.* Some lie all their life time vnder the crosse.

*Answ.* Yet at the end of life, by death shall they bee deliuered, in which respect the diuine Oracle pronounceth them *blessed that die in the Lord, for they rest from their labours*, (*Reu. 14. 13.*)

*Obiect.* So are the wicked deliuered by death.

*Answ.* Nothing so: they fall from one misery to another, from a lighter to a greater, from an earthly, to

<sup>b</sup> *Psal. 119. 71.*  
<sup>75</sup>

<sup>3</sup> By it affi-  
stance in all  
troubles  
is obtained.

<sup>c</sup> *1 Cor. 10. 13.*  
*Heb. 13. 5*

<sup>d</sup> *Psal. 34. 19.*  
*Prov. 11. 8*

<sup>e</sup> *Cor. 10. 13*

an hellish woe: so that herein lyeth a maine difference, betwixt the death of the wicked, and of the Saints. Death thrusteth the wicked from temporall troubles into eternall torments: but it delivereth the Saints fro all trouble, and bringeth them to euerlasting glory: their misery shall soone haue an end, their felicity shall neuer haue end.

*Brevis est misericordia nostra  
erit beatitudo,  
Aug. in Psal.  
36.*

Thus then we see patience grounded vpon the Gof-  
pell of peace to be much profitable euery manner of  
way.

Ephes. 6. 16. *Above all, taking the shielde of faith,  
wherewith yee shall bee able to quench all the firy  
dares of the wicked.*



He fourth pece of spirituall armour is more largely set forth, and more forceably vrged then any of the rest. For the Apostle contenteth not him selfe with a bare exhortation, to stire vs vp to vse it, but with weighty reasons presseth his exhortation, and that on both sides, before and behinde: Before, comparatiuely, preferring it to all other graces (*above all*) Behinde, simply, declaring the virtue and efficacy of it, (*wherby ye shall be able to quench, &c.*) By the first he maketh way to his exhortation, by the last he knocketh it downe fast, even

to the head, as wee speake.

Heere by the way wee may learne a good instru-  
tion both for ministers and people.

For ministers, that they obserue what points bee  
of greatest weight, and bysome speciaall *item & momento*,  
to raise vp their peoples attention thereunto, yea, and  
with some especiall evidence of reason and argument  
to inforce the same. Thus because the obseruation of  
the fourth commandement is an especiall meanes to  
bring men to keepe all the other commandements, the  
Lord prefixed a *memento* (*Remember the Sabbath day*) &  
will vseth many strong reasons, the more to stirre vs  
vp to keepe it.

Thus is an expectation wrought in the hearers of *Reasons*,  
some point of moment, which will bee an especiall  
meanes to moue them the better to obserue it, and to  
ponder of it.

For people when they obserue any one point aboue  
other to bee vrged and pressed, they giue the more di-  
ligent heed thereto: for if every duety laid downe in  
Gods word bee *bedfast*, that is, firme, sure and inui-  
table, so as the transgressors thereof shall reape a iustre-  
compence of reward, how shall they escape who neg-  
lect those maine and principall duties, which aboue o-  
thers are most earnestly vrged? Let that therefore  
which is most pressed by the Spirit and Ministers of  
God, be best regarded by the people of God.

*Obiect.* This especiall heede of one point will make  
men careles of other.

*Answe.* Nothing lesse: for the end thereof is not  
to make vs sloathfull in any point, but to quicken vs  
vp, and make vs extraordinary carfull in that

Matters of  
wright is to  
be pressed by  
ministers

*Obs.*

<sup>d</sup> Heb. 3. 11:  
<sup>b</sup> *Cave*

which is so vrged.

Suppose a master send his seruant of a message, and giue him many things in charge to doe, but giuerth him an especiall *item* for one , and vseth many reasons to make him carefull of it, doth hee give his seruant any occasion to neglect the other? or will a good servant take any occasion from thence, to neglect them ? Such collections are made onely by mans slouthfull flesh; they which gather them, abuse the wisedome and care of God to helpe our weakenesse, they who are guided by Gods Spirit, will bee otherwise minded , knowing that an extraordinary vrging of one point, is to make vs extraordinary carefull of that , but careless and negligent of none.

Two points are to bee noted in this verse. First, the *transition* whereby the Apostle passeth from other points to this. Secondly , his exhortation vnto the grace heere mentioned.

In his exhortation note { 1 The matter thereof.  
2 The motiue thereto.

*That layeth downe a duty to be performed (take the shield of faith)*

*This declarerh the benefit of performing that duty in the last words.*

In the duty obserue, the *action* required (*take*) and the *object* thereof : which is both plainly expressed (*faith*) and alio illustrated by a metaphor (*shield*.)

The motiue declarerh the power, vertue, and efficacie of *faith*.

Touching this grace thus set downe, I will deliuere these points.

First in generall by way of preface and preparation,

I will shew how excellent a grace it is, and then more particularly, and distinctly declare

- 1 What faith is.
- 2 How fitly it is resembled to a shield.
- 3 How it is wrought.
- 4 How it must bee proued.
- 5 How it may bee preserued.
- 6 How it is to bee vsed.
- 7 What is the benefit, and power of it.
- 8 What are the wyles of the Diuell to keepe vs from it, and how they may be auoided.

I The excellency, yea and necessity also of *faith* is implied in this translation (*aboue all.*) The <sup>a</sup>originall phrase is diuerely translated, as thus <sup>b</sup>*in all*, as if he had had said *in all things* whatsoeuer yee doe, vse the shield of faith: & thus, <sup>c</sup>*to all*, as if he had said, to all other graces add this: & thus <sup>d</sup>*more over*, or *especially*, or (as we translate it) <sup>e</sup>*aboue all*. All these in effect imply one and the same thing, onely this latter is somewhat more emphaticall, and as proper as any of the rest. This is somewhat like to <sup>f</sup>that Hebrew phrase, which *Solomon* v. <sup>g</sup>*Pro. 4.23* saith, *keep thine heart above all keepings*, implying thereby, that the heart of all other parts is most narrowly to bee watched ouer, most carefully and diligently to bee looked vnto, so is faith aboue all to bee regarded.

*Quaest.* Is faith simply more excellent and necessary, then other sauing graces?

*Ansf.* All sauing graces are in their kinde very excellent & necessary, as hath before been shewed of *verity*, *righteousnesse* and *patience*: neither can a Christian well spare, & be without any of them: for they are as severall linkes of one chaime, whereby a Christian is held out

of hell, if but one linke breake, the chaine is broken, and downe falleth he that was held thereby: yet some links in a chaine may bee put to greatest strengthe, and so be of greatest vse: faith serues to beare the greatest brunts, and in that respect may be counted most excellent, and most necessary; euen as the shielde of all other parts of armour is the most needfull, as we shall after heare.

The Apostle vseth this phrase (*above all*) in the beginning of his exhortation, to set an edge vpon it, & to make it the sharper, that so it may pierce the deeper into vs: as if a captaine should giue diuerse directions to his soldierns, to instruct them to arme and fence themselves, and among those severall directions, set some speciall *item* on one of them, and say, *above all remember this*, would not this *item* make him the more to regard it. As <sup>b</sup> where the Apostle saith, *doe good to all, especially to them whare of the household of faith*: doth it not make a Christian so much the more to bee moved with compassion, when hee seeth any of the faifthfull stand in need of his helpe? Hence then I obserue, that

<sup>b</sup> Gal. 6. 10

*Obs.*  
Faith especially to bee taught and learned

<sup>b</sup> Rom. 10. 8

<sup>c</sup> All. 10. 43

<sup>d</sup> All. 19. 4

<sup>e</sup> Mar. 1. 15

<sup>f</sup> Rom. 10. 8

<sup>g</sup> Job. 3. 14, &c

*Among and above other points & principles of Christians religion, and mysteries of godlinessse, the doctrine of faith is especially to bee opened and urged by Gods ministers, and to bee learned and obserued by Gods people.* What point thorowout the whole Scripture is more urged? all the rites and types of the Law, set forth the doctrine of faith, <sup>b</sup> Moses, and the <sup>c</sup> Prophets preached it, so did the <sup>d</sup> fore-runner of Christ, <sup>e</sup> Christ himselfe, and his <sup>f</sup> Apostles. For some especiall instances of this point, read and obserue <sup>g</sup> Christs conference with Nicodemus, and Pauls epistles to Rom. and Gal.

*Reasons.*

No other doctrine more setteth forth the glory *Reasons.*  
of God, and more maketh to the good of his Church  
and children.

God is then honoured when hee is acknowledged to  
bee as hee is, namely, most holy, wise, true, powerfull,  
mercifull, iust, &c. But the beleevuer , and the beleevuer  
only so acknowledgeth him.

1 For Gods *holiness*, how approacheth the beleevuer : Gods holiness.  
before God ? surely in an vtter abnegation of himselfe,  
and in the mediation of Christ Iesus: for well he know-  
eth, that himselfe is all ouer defiled with sinne, and that  
Iesus Christ the Iust, is an aduocate with the Father,  
who by his blood , purgeth vs from our finnes, and  
with his righteousness couereth vs. This manner of  
appearing before God, sheweth, that the beleevuer ac-  
knowledgeth God to bee so perfectly *holy*, as he can-  
not indure the sight of any vncleane thing.

2 For Gods *wisdom*: who are they that subiect  
themselues to God in all estates of prosperity and ad-  
versity? Beleeuers only. Why they ? their faith per-  
swadeth them that God is wisest, & best knoweth what  
estate is fittest for them, and so euuen against their owne  
sense, and naturall reason, faith maketh them wholly  
resigne themselues to Gods wise prouidence , and in  
that respect to be thankfull in all things.

3 For Gods *truth*: hee that beleeveth, <sup>b</sup> hath sealed <sup>3 Gods truth.</sup>  
*that God is true*: for what maketh men beleue, but that  
they iudge him who hath promised that which they  
beleue, to be faithfull and true ? Faith then is an ac-  
knowledgement, and a confirmation of Gods truth,  
which is an high honour giuen to God , for God ma-  
keth great reckoning and account of this truth.

4 Gods pow-  
er.

i Rom. 4.20,21  
b 2 Chro. 20.13

5 Gods mer-  
cie.

6 Gods iu-  
stice.

4 For Gods *power*: many of the promises which God maketh to his children, are of things which seeme impossible: yet faith giueth assent thereunto, and thereby testifieth that God is *Almighty*, that nothing is impossible to him. Thus *Abram* by his faith did magnifie Gods power, and so did *Iacob* also.

5 For Gods *mercy*: that is the especiall and most proper obiect of faith. If the poore sinner were not peruwaded that God were rich, yea euen infinitely rich in mercy, hee could neuer beleue the pardon of his sins: *faith* then is it which aboue all commendeth Gods mercy.

6 For Gods *injustice*: what maketh beleeuers so strongly trust vnto, and wholly reliue vpon the sacrifice of Christ? Because on the one side they beleue God to be so perfectly iust, that without expiation and satisfaction for sinne, there can be no hope of mercy: and on the other side, the sacrifice of Christ being of such infinite value, as to make full satisfaction to Gods justice, they beleue that God will not exact that of them, for which Christ hath satisfied, but will manifest fauour to them, because Christ hath purchased fauour for them. These are points of injustice, to require satisfaction, to remit that for which satisfaction is made, to bestow that which is merited and purchased. But faith acknowledgeth all these, and so commendeth Gods iustice, for it hath respect to Gods iustice, as well as to his mercy.

*Obiect.* Sinners (repentant and beleeuing sinners) vse to appeale from the barre of Gods iustice, to his mercie-seat: what respect then hath faith to Gods iustice?

*Ans.*

*Answe.* In regard of themselues, and their own manifold pollutions and imperfections, euen in their best works, they dare not stand to the triall of Gods iustice, but crye for mercy and pardon: but yet in confidence of the all-sufficient sacrifice of Christ Iesus, they may appeale to Gods iustice: for God is not vnjust to require a debt that is paid.

How faith re-  
leth on Gods  
iustice

In these and other like respects, it is said of *Abraham*, 1 Rom. 4.20  
*that he was strengthened in the faith, and gane glory to God.* So doth every beleueer in some measure: the stronger faith is, the more glory is giuen to God. But on the contrary, no sinne is more dishonourable to God then infidelity: for that which is said of one particular, m 1 John 5.10  
*that belieueth not maketh God a lyar*, may bee applyed to the rest, hee maketh God vnwise, impotent, mercilesse, vnjust, &c.

In regard of mans good, *Faith* of all other graces is the most necessary, profitable, and comfortable.

It is the first of all sauing graces wrought in the soule of a Christian, as the heart is the first member framed in the body. Yea, it is a mother-grace, which breedeth and bringeth foorth other graces, as the heart being quickned sendeth foorth life in all the other parts.

That it is the first, is evident: for Christ is that foun-  
taine in whom all fulnesse dwelleth, (*Col. 1.19.*) of whose grace.  
Pridest prima.  
fulnesse all receive, (*1oh. 1.16.*) without whom wee can doe que subiugat  
animam D.o.  
nothing, (*Job. 11.5.*) Now it is *Faith* whereby wee first Aug. de agan.  
Eph. cbr. cap. 12.  
touch Christ: *by faith Christ dwelleth in our hearts* (*Eph. 3.17.*) The spirituall life which we liue, we liue *by faith* in the sonne of God. (*Gal. 2.20.*) therefore till by faith we bee ingrafted into Christ, no true sauing grace can bee in a man. *Without faith it is impossible to please God,* (*Heb. 11.6.*) That

Faith a Mother grace.

<sup>b</sup> *1 Cor. 15.9.*

<sup>a</sup> *1 Thes. 15.9.*

Loue a fruit  
of faith

<sup>b</sup> *1 Cor. 4.19.*

<sup>c</sup> *Gal. 5.6.*

Faith necessa-  
ry.

That also it is a mother grace is cleare, for from *faith* springeth repentance, loue, new obedience, &c. Repentance is a change of the heart, as the <sup>c</sup> notation of the greeke word implieth. Now what is it that changeth the heart of a sinner? Is it not the apprehension of Gods infinite loue and rich mercy? a perswasion that a mans sinnes are pardoned? The apprehension of Gods wrath, and feare of hell fire, may worke some sorrow for sinne committed; yea also it may restraine a man from committing many sinnes, at least for a time: but that which altereth the naturall disposition of the heart, which changeth and reformeth it, is *faith* in the remission of sinne: <sup>b</sup> *By faith God purifieth the hearts of men.*

True Christian loue also is a reflection of Gods loue to man: till a man feele Gods loue to warme his heart, and to set it on fire, hee can loue neither God nor man. He that loueth his brother aright, must loue him in & for the Lord, and so must loue God before: but it is not possible for any to loue God, except hee beleue that God loueth him. Can a piece of iron giue heate and burne, except it be first heated by the fire? but our hearts are naturally more destitute of loue to God, then any iron of heate: they must therefore be set on fire by Gods loue, and a sweete apprehension thereof, before they can loue God: <sup>b</sup> *Wee loue God because hee loued vs first.* It is <sup>c</sup> *faith* which worketh by loue. Thus I might further shew how all other sanctifying graces spring from *faith*. But what followeth from thence? surely this, that if any sanctifying and sauing grace be needfull, then is *faith* especially, which is the Mother of all; without it, no grace at all, no life at all: for the *inst*

*in it shall live by his faith.* (Hab. 2.4.) From faith com- <sup>Tides est. virtus,</sup>  
meth the spirituall life of a christian in this world. (Gal. <sup>virtus palmarum;</sup>  
2.20.) and eternall life in the world to come. (Job.3. <sup>squidem nec</sup>  
16,&c.) Yea, no benefit from Christ without *faith*: <sup>palmarum abq. vi-</sup>  
though Christ <sup>received the spirit without measure,</sup> and <sup>te, nec virtus</sup>  
<sup>it pleased the Father that in him should all fulnesse dwell:</sup> <sup>fidei aliquid</sup>  
yet to such as have no *faith*, he is as <sup>est. Bern. sup.</sup>  
a deep well, out of <sup>Cant. serm. 30</sup>  
which no water of life can be had. <sup>Joh. 3.34</sup>  
<sup>Col 3.19</sup>  
<sup>1 J. b. 4.12</sup>

But when a man hath *faith*, what is the profit and be-  
nefit thereof? Much every way. <sup>a</sup> By *faith* Christ dwelt  
in our hearts, and so we are united to him. <sup>b</sup> By *faith*  
we live: by *faith* we are <sup>c</sup> reconciled, <sup>d</sup> iustified, <sup>e</sup> sanctified,  
<sup>f</sup> saved. It were infinite to reckon vp all the be-  
nefits of *faith*. In regard of profit and benefit to our  
selues, it farre surpasseth all other graces. By other gr-  
aces as loue, mercy, kindnesse, wisdome, &c. we may bee  
profitable to others: but *faith* is it which draweth and  
bringeth in to our selues, bodies and soules all the pro-  
fit.

It is also a grace of admirable comfort: this is it  
which bringeth <sup>g</sup> peace of conscience, <sup>h</sup> that peace of God  
which passeth all understanding: this vholdeth in al trou-  
bles, & that many times aboue & against sence and rea-  
son. All comfort without *faith* is in vaine: when all  
other comforts faile, then may *faith* vhold vs. Then  
*faith* vheld <sup>i</sup> Job, <sup>j</sup> David, <sup>k</sup> Ieobaphat. When other  
graces, and the testimony of our conscience faile, *faith*  
may support vs: for the conscience hath respect to  
the man himselfe, to his disposition and carriadge,  
which is subiect to many temptations, and many alter-  
ations: but *faith* hath respect to God and his promi-  
ses, to Christ and his sacrifice, which are props, or rather  
rocks

Faith comfor-  
table.

<sup>a</sup> Rom. 9.1.  
<sup>b</sup> Phil. 4.7.

<sup>i</sup> Job.13.19  
<sup>j</sup> 1 Sam. 30.6  
<sup>k</sup> 2 Chr. 20.12

rockes that neuer faile. In this respect is *faith* fitly compared to a *shield*: for as a souldier who hath a good shield, and is able well to vse it, will not vtterly be dis-couraged, but stand out in the battell though his hea-peeces be crackt, his brest-plate battered, his girdle loose, &c. so when verity, righteousness, patience, and other like graces seeme to faile, hee that hath sound faith will not vtterly be quailed and confounded.

*Faith* being so excellent a grace, as that whereby God is most honoured, so necessary, profitable, and comfor-table a grace as hath been shewed, what point of Christian religion is rather to bee made knowne, is more to bee pressed, oftner to be inculcated? about what can a Minister of Gods word better spend his time, study, & paines? For *Faith* is the most proper and principall obiect of the Gospell, which is therefore called, <sup>a</sup> *the word of Faith*, <sup>b</sup> *the preaching of Faith*, yea <sup>c</sup> *Faith* it selfe.

As Ministers are most to preach this Doctrine, so are people to learne it aboue all, to be very well instruc-ted in it, that they may know what true faith is: yea, to examine themselves whether they haue in them this grace or noe: if not, to enquire how it may bee gotten, how discerned and proued: if they haue it, to labour well to preserue, increase, and vse it: for *Faith* is a capitall grace. Wee must therefore in this respect learne wisdome of the serpent, who hath an especiall care of his head: if he be assaulted and cannot flee, hee will couer his head with the rest of his body, and suffer it to be stricken and wounded rather then his head. Wee ought to bee the more carefull of this head vertue, be-cause Satan (who well knoweth the worth of it) seeketh

<sup>a</sup> Rom. 10. 8  
<sup>b</sup> Gal 3. 2  
<sup>c</sup> 1 Tim. 1. 19

most

most to assault it. Is it not good wisdome to looke to that most of all, which he most of all fifteth. Of these points I shall more distinctly speake afterwards. This I thought good to premise by way of preparation vnto the discourse following, taking occasion from the Apostles preface *above all.*

If any that bee popishly minded shall thinke or say, that so much preaching and learning of Faith, is an hinderance to good works, and maketh men carelesse of all piety and charity.

Obiect.

I answere, that if there bee any so minded, they are <sup>d</sup>blindea by the God of this world, that the light of the glorious Gospell should not shone unto them. The truth is, that noe doctrine can make men more consonable in performing all duty to God & man then the doctrine of faith. From faith proceed all good works: For it is faith in Gods loue which moueth a man to loue God againe, and loue to God is it which moueth a man to loue his brother, which is made after Gods image, and standeth in Gods roome and steed. Now there can be no stronger motiue to stir vp a man to any duty then *loue*: a loving childe will much more seeke to please his father, then a seruile bondslauie: and a loving friend will doe much more kindnesse for a friend, then a stranger, though he be hired thereunto.

Hee that indeede beleeueth that God so loued him, as he spared not his onely begotten sonne, but gaue him a price of redemption; that in his sonne God hath vouch safed to bee reconciled to man, to giue him pardon of all his sinnes, freedome from hell and damnation, and to bestow on him all things pertaining to life and happiness: hee that is thus perswaded of Gods loue

*Ans.*  
The Doctrine  
of Faith no-  
hinderance  
to good  
works  
*Act. 2 Cor. 4 3*

*Operant ex  
fide, non ex o-  
periorum fidibus.  
Aug. de gr. &  
lib. 2. cap. 7.*

to him, cannot but haue his heart enlarged to doe what may bee pleasing and acceptable to God: no hope of reward, no feare of reuenge can so prouoke a man to all good workes, as loue which faith worketh. Besides <sup>c</sup> whatsoeuer is performed without faith and loue is no whit acceptable to God: God accepteth a cuppe of cold water giuen in faith & loue, infinitely much more then thousands of rams, or ten thousand riuers of oile giuen in way of presumptuous merit, or els of slauish feare.

<sup>c</sup> Rom.13.3  
<sup>b</sup> Heb.11.6

<sup>a</sup> Quid fides cō-  
serit emolumē-  
ti si vīta sūcē-  
ra non facit,  
<sup>b</sup> & paraſt̄yſ.  
adverſiōn. lib. t

The obiection therefore of our aduersaries against the Doctrine of *Faith*, is a meere cauill and slander. They who take liberty thereby, either to commit any euill, or to omit any good, turne the grace of our God into wantonnesse, (Iude 4.) and perwerte it to their owne destruction. (2 Pet. 3.16.)

Thus much concerning the *transition*. The *exhortation* followeth: wherein wee are first to consider the thing simply set downe, and to shew what *faith* is.

*Faith* in generall is a beleeuing of a thing to bee true. Our English word *faſt* seemeth to be taken from the Lattin *fides*, which according to the notation thereof is <sup>a</sup> as much as <sup>b</sup> *fiat dictum, be it ſo as it is spoken*. <sup>b</sup> The noſt̄ion of the greeke word implieth as much: ſo also of the <sup>c</sup> hebrewe, in which language one and the ſame word ſignifieth *truth* and *faith*, from whence is deriued that common Hebrew word which is vſually vttered at the end of our praier, *Amen*, which ſignifieth an affent of the minde to that which is ſpoken, as to a truth.

This affent may be either to the word of the Creator, or of the creature. The faith of which now wee ſpeak

<sup>a</sup> Cet. offic. lib. 1  
<sup>b</sup> vīcīcōn  
ſimilāt̄as

בְּרֵאשִׁית  
אָמַרְתִּי

speake, hath reference to the Creator and his word, and may in generall be defined *a beleefe of the truth of God*. *Faith* thus taken, is either common to all, or proper to the elect: that common faith is extraordinary, or ordinary

Miraculous

faith

<sup>d</sup> Mat. 17.22

<sup>a</sup> Extraordinary faith is a beleef that some extraordinary and miraculousthing shall fall out. This is grounded either vpon some especiall promise, or extraordinary revelation made to the party in whom it is: and it is giuen but at some speciall times, to some speciaall persons, on some speciaall occasions: <sup>b</sup> by it things to come <sup>c</sup> 1st. M. 50, 51 may before-tould, or other <sup>d</sup> great workes done: <sup>e</sup> It is a gift of the spirit, but one of those which are giuen rather for the good of others then of that party which hath it: for simply in it selfe it altereth not the heart, nor reneweth the man which hath it, so as it may bee in a wicked reprobate, <sup>f</sup> as in those who shall pleade it at Christis iudgement seate, but in vain. This is that which commonly is called a *miraculous faith*.

*Ordinary faith* is either that which resteth onely in the minde of a man, or els draweth the will also. The former of these is that faith whereby an assent is giuen to the truth of Gods word. This is commonly called an *historicall faith*: because thereby credence is yeelded to the history of Gods word, that is all things which are written in Gods word are beleeued to bee true. This may one doe which is not any whit the better affected with Gods word, either to loue God, or feare him, or trust in him the more for this faith. For thus the very <sup>g</sup> Devils are said to *beleene*.

The latter kinde of ordinary faith common to all sorts, as well reprobate as elect, is that faith whereby such an assent of the minde is giuen to the Gospell, and to the

<sup>i</sup> Jam. 2.19Temporary  
faith

<sup>¶</sup> *Act. 8.13*

<sup>¶</sup> *Job. 5.35*

<sup>¶</sup> *Luk. 8.13*

<sup>¶</sup> *Pro. 11.7*  
Hypocriticall.  
Faith

Two kindes of  
hypocrisie

<sup>¶</sup> *Mat. 23.14.*

<sup>23</sup>

<sup>¶</sup> *Act. 17.6.9*

*Phl. 3.6*

<sup>¶</sup> *Tim. 1.5*

<sup>¶</sup> *2 Tim. 1.5*

hypocrisie.

the gratioues promises thereof, as the heart is affected with them, and reioyceth in them for a season. <sup>¶</sup> This was in *Simon Magus* who in regard thereof yeeded to be baptizid: and in those Iewes who were willing for a season to reioice in *Jobns* light. This is comonly called a *temporary faith*, because it lasteth not for euer, but cleane fadeth away, and that for the most part while a man liueth heere in this world, especially if hee bee brought to any triall. <sup>¶</sup> Christ fitly compareth this faith to corne lowen in stony ground. I deny not but that it may continue so long as a man liueth, but then with his life it endeth without any fruit, as smoake that cleane vanilhesth away to nothing: in which respect

<sup>¶</sup> *the hope of a wicked man* is said to perish when hee dieth. This faith is also called an *hypocriticall. faith*, not because he that hath it doth onely make an outward florish in shew, purposely to deceiue men, for then could not the heart be affected, nor the man reioyce therein: but because it is not sound, but appeareth both to the party himselfe, and also to others, to bee better and sounder then indeede it is: for there is a double hypocrisie, one whereby men purposely seeke to deceiue others, as the <sup>¶</sup> *Pharisees*: another whereby they deceiue themselves as <sup>¶</sup> *Saul*. That former ariseth from vaine-glory, couetousnesse, and such bie respects: this latter from ignorance, simplicite, slouthfulnesse, careflesse, security, and the like, which keepe men from trying that grace which appeareth to be in them, whether it bee sound or noe. This faith is called *hypocriticall.* in opposition to an attribute proper to true sauing faith, namely *unfaigned*.

The

The faith which is heere meant by the Apostle is a farre more pretious faith then any of these : it is proper to the Elect, and by a propriety called <sup>a</sup> \*the faith of Gods elect: for none but the elect haue it , and all the elect haue it at one time or other : when once they haue it, they neuer vtterly or totally loose it , but it continueth with them til it hath brought them to the purchased inheritance, euen to the possession and fruition of that which they beleevued , at which time they shall haue no more need of it. It is therefore called *sauing faith*, because <sup>b</sup> it bringeth vs vnto saluation; & *iusfifying faith*, because it is that meanes or instrument which Gods Spirit worketh in vs , whereby wee apply vnto our selues Christ Iesus, in and by whom <sup>c</sup> wee are iustified: and *sanctifying faith*, because <sup>d</sup> by it God purifieth our hearts.

This true, sound, vnfained, iustifying, sanctifying, sauing faith whereof we now speake, I say this *Faith is a beliefe of the Gospell* , whereby Christ and all his benefis offredtherein, are received.

In this definition note the two vsuall parts of a definition, 1. <sup>e</sup> the common matter of it, (*a beliefe of the Gospell*) 2. <sup>f</sup> The particular forme, or difference (*whereby Christ* , &c.) The former sheweth wherein true iustifying faith agreeeth with other kindes of

Iustifying  
faith.

<sup>a</sup> Tit. 1. 1

<sup>b</sup> Eph. 2. 8

<sup>c</sup> Rom. 3. 28

<sup>d</sup> Act. 15. 9

Definitio.

There are many definitions of true faith giuen by learned and godly men , which though they differ in some words and phrases, yet if they be well examined, they will bee found to agree all in substance : some may bee more copious, some more succinct, yet in effect all the same: The Scripture it selfe (which was all giuen by inspiration of God ) doth oft varie the phrase, in setting downe this true faith whereof we now speake: as <sup>e</sup> to belieue God. Rom.

<sup>e</sup> Genus.  
<sup>f</sup> Forma.

4. 3. (*credere Deo* ) To belieue in God. Job. 14. 1. (*credere in Deum*.) or in the Lord Iesus. Act. 16. 31. To belieue in the name of God. Job. 1. 12. To belieue the Gospell, &c. Mar. 1. 15. Neither is there any more cause

P

faith:

faith: the latter wherein it differeth from them.

*Genus proximi  
matters.*

*Genus proximi  
matters.*

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m. 10. 3. 36

1 It is *a beliefe*) this it hath common with all kinds of faith: where there is no beliefe, no credence, no assent giuen, there is no faith at all.

2 *Of the Gospell*) though the whole word of God bee the generall obiect of iustifying faith, yet the Gospell is the speciall obiect thereof: by it is the heart of a belieuer especially moued, and affected: and this is it which iustifying faith hath common with that kinde of faith that commeth nearest vnto it, and is hardly distinguished from it, namely a *temporary* faith. What the Gospell is wee haue shewed before. The summe of it is plainly and fully laid down by Christ himselfe, in these words, "God so loued the world, that hee gaue his onely begotten Sonne, that whosoever belieueth in him, shoulde not perish, but haue euerlasting life."

3 *Whereby Christ and all his benefits offered therein.)* Christ Iesus is the subiect

why men should stumble and be offended with the diuersel phrasēs and words where with tach is defined by severall men, than with the churche manner of setting downe the same iystoricke of Christ by the severall euangelists.

Many leue out this common genus (*a beliefe of the Gospell*) and in stede of it put in *remission*, *vix. a work of Gods Spirit*. But they who leue out either of these, suppose then to bee necessarily understand, Other in the forme exprest Christ alone, and not his benefits: yet they understand Christ with all his benefites. Some make this the forme of faith, *to be persuaded that Christ is a sauing sone, to apprehend or by bold on Christ to me this, namely Christ unto himselfe*. These and other like phrases, doe in effecte say no other thing then *to believe Christ*, which wold I haue the rather vsed, because it is the very word and phrasē of the heylē Ghost, (Ioh. 1. 12) and as proper, pertinente and perspicuous axany of the rest: for there is receiuing on the soules part, as wel as on the bodies.

Thus in all this variety we see there is no contrarietie at all: no diuersitie in substance of matter, but onely in circumstance of phrase.

Againe where somē define farr to be a resting on God the difference betwixt them and other, is onely in order, for they make a pertuisance of Gods matter,

matter,

tie in Christ, to follow vpon  
a mans resting on God : these  
make resting on God (which is  
confidence) to follow vpon the  
fore-named perswasion ; this  
difference therefore implieth  
no contradiction, or contrarie-  
ty in matter. This I thought  
good to note, both to prevent  
the casuall of aduersaries , and  
also remoue a stumbling block  
from the weake.

matter, and very substance of  
the Gospel, and so the proper  
and peculiar obiect of iustify-  
ing faith. Christ I say , not  
barely and nakedly consider-  
ed in himselfe (for then  
were he no Sauiour) but ac-  
companied with all those be-  
nefites, which as our media-  
tor and redeemer hee wrought and purchased for vs.  
The Apostle setteth downe foure of those benefits, *wis-  
dome, rightewesnesse, sanctification, redemption* : vnder  
which the other may bee comprised.

These are said to be offered in the Gospell,

1 Because of the necessary relation betwixt receiv-  
ing and offering : for receiving presupposeth an of-  
fering.

2 To shew the ground of our receiuing , which is  
Gods free offer.

3 To shew that all they who receiue not Christ,  
plainely reiect him : and so are iustly condemned for  
rejecting him.

4 *Are received*) In the act of receiuing the nature of  
iustifying faith especially consisteth , for thereby is  
Christ made a mans owne : in this the best temporary  
faith that may bee, commeth short of iustifying faith:  
for all that ioy which temporary beleeuers conceiue, a-  
riseth not from any true profession of Christ, but onely  
from some apprehension of those great and excellent  
things, which in the Gospell are promised. Iustifying  
faith is as it were the hand of the soule, a spirituall in-  
strument framed in our hearts by the Spirit of God,

Certum, proprium  
unius fidei  
fundamentum;  
christus est,  
Aug. Enchir.  
cap. 5

1 Cor 1. 30

whereby we lay hold on Christ, and apply or take vnto our selues, and receiue those things which God in the Gospell offereth vnto vs. This word of receiving fitly answereth that metaphor of *eating* and *drinking*, so oft vsed in the Scripture to set forth the nature of faith. Ye know that all the benefit wee receiue by food commeth from our eating and drinking it: though there bee set before a man great plenty of dainty and wholesome cheare, yet if it bee not eaten, where is the benefit of it? so in vaine is Christ with all his benefits offered, if hee bee not received.

Fitly also doth it answere another excellent metaphor, (namely of marriage) which is oft vsed in the holy Scripture, to set forth that neere vnion which is betwixt Christ and the faithfull. God maketh offer of his Sonne in mariage to mankinde: Christ came downe from Heauen to bee a futer, and to bee espoused: Ministers, his friends, intreat vs in Christs stead, to accept him; when in our hearts wee accept this offer, and receiue this Sonne of God to bee our husband, then in truth and indeed wee beleue, and not before.

Thus haue I opened this definition of faith in the seuerall parts thereof: out of it two especiall points are to bee noted.

**I** That every faithfull soule, every true beleever giueth a full assent in his minde to the truth of the Gospell, that *God so loued the world, that hee gave his only begotten Sonne, that whosoever believeth in him, should not perish, but haue everlasting life*: so as heere is excluded <sup>b</sup> a *wauering opinion* (for beleefe is a true persuasione) and also a presumptuous conceit, (for the Gospell is *the Word of truth, which cannot deceiue*.)

a *1 John 3.16*

b *1 John 1.6*

c *Ephesians 1.13*

2 That with the assent of the minde, there goeth a consent of the will: so as what the beleauer conceiueth in his vnderstanding to bee true, hee embraceth in his will to bee good, and so in his heart ioyfully receiueth that fauor which God freely offereth vnto him, namely, Christ iesus, and in and with him all things needful to saluation.

Thus by Gods offer of his Sonne in the Gospell, & our receiuing of him by faith, we come to bee espou- d Cor. 3.16 sed to Christ as a Bride to her Bride-grome: to be <sup>e</sup> in- e Rom. 12.24 grafted into him, as sciences into a stocke: <sup>f</sup> to be of one body with him, hee the head, wee the members, and so bee and wee to make one Christ. By the faith heere spoken of, <sup>g</sup> Christ dwelleth in our hearts, he is ours, and we <sup>g</sup> epb. 3.17 are his. This, and nothing but this is it wherewith wee shall bee able to quench all the fierie darts of the wicked.

Now further marke how fitly this Faith is compared to a shield.

<sup>h</sup> 3 Faith fitly compared to a shield.

A shield is a generall fence for the whole body, especially for the principall parts, the head and heart. There are sundry kindes of shields, bucklers, and targets vsed in warre: some round & small, some square, some like an halfe moone, some after one fashion, some after another, and accordingly they had diuers names.

<sup>i</sup> The Greeke word which heere the Apostle vseth, is <sup>k</sup> topic  
taken from <sup>i</sup> a doore or gate: so as it signifieth, a long broad, large shield, wherewith the whole body was couered. The use of it is both to awoide handy blowes, strokis, foines, pushes and the like, made with sword, haldbird, speare, & such like weapons, & also to keepe of darts, arrowes, bulletts, stones, and such annoyances as were shot, and flung a farre off: so as it is a common

defence against all sorts of weapons , all kindes of assautes.

Of this vse is *Faith*, able to defend the whole man from all sorts of temptations cast against him by any of his spirituall enemies, the flesh, world, or Diuell. By faith the beleueer holdeth out Christ himselfe, and the power and efficacy of his obedience and suffering against all spirituall assaults: if this defend him not from all, what can? this will keepe vs safe from temptations taken from the corruption of our nature, imperfection of our obedience, innumerable nomber, and infinite weight of our sinnes, from prosperity, aduersity, or the like, if at least it bee well vsed. Of the well vsing of it wee shall afterwards heare.

The next point to be handled is the *action* whereunto we are exhorted in this word *take*, which is the verie same that hee vsed before, verse 13. it is heere vsed in as large a sense, both to take vp, or to take vnto one, and also to take againe and recover a thing. Soldiers let not their shield lie on the ground, but take it vp in their hands, hold it tout against their enemies, moving it vp and downe euery way where the enemie strikes at them, if the enemie continue to fight, or renew the fight, they still hold it out againe & againe: yea if by their owne weakenesse, or thorow the violence of any blow, they let it fall, or slip, they presently seeke to recover it, and take it vp againe.

Thus must we take vp and hold forth this spirituall shield of faith against all the temptations of Satan, and if thorow our own infirmity, or our enemies fiercenes we suffer it to faile and fall away, then recover it again, and continue to defend our selues with it, so long as we shall

shall haue enemies to assault vs,

This point of taking the shield of faith, respecteth diverse sortes of people:

1 Them who haue it not, they must labour to get it.

2 Them who doubt whether they haue it, or no, they must prove it.

3 Them who feare they may loose it, they must seeke to preserve it.

4 Them who are established therein, they must weepe it.

I will therefore in order shew how faith may bee

1 Gotten.

2 Proued.

5 4 How faith  
is gotten.

3 Preserued.

4 Well vsed.

For the first note first the Author of faith. Secondly, the meanes whereby it is wrought.

1 The Author of faith is, euен hee from whom every goodgiving, and every perfect gift commeth. <sup>a</sup> Faith is the gift of God. <sup>b</sup> This is the worke of God that ye haue beleue, &c. <sup>c</sup>

The autho  
of faith.

a Iam. 1.17

Now because this is one of those works of God, which are said to bse <sup>d</sup> without towards the creature, it is in

d ad extra.

Scripture attributed to all the three persons, and to e-

very of them. To the first, where Christ saith, <sup>e</sup> no man

e Job. 6. 44

can come unto mee (<sup>f</sup> i) beleue) except the Father draw

f Hab. 3. 23

him. To the second, where the Apostle calleth <sup>g</sup> Jesus the

Author and finisher of our faith. To the third, where the

Apostle <sup>h</sup> reckoneth faith among the fruits of the Spirit.

g Gal. 4. 33

1. What moueth him

In declaring why God thereto.

worketh faith obserue,

2. What hee aimeth at

therin.

P 4

Nothing

<sup>b</sup> Phil. 2.13<sup>c</sup> Mat. 11.26<sup>d</sup> Eph. 1.6<sup>e</sup> Job. 3.16<sup>f</sup> 20.38<sup>g</sup> 1 Pet. 1.9

Vf. 6.

<sup>h</sup> Cor. 4.7<sup>i</sup> Rom. 11.36

Nothing out of God can moue God to worke this pretious gift in man : <sup>k</sup> it is his meere good will that moueth him , as Christ expressly declareth in his thankesgiuing to God saying, *it is so O father,becaſe thy good pleasure was ſuch.*

The end which God aimeth at in working this grace is principally in regard of himſelfe : <sup>k</sup> the ſetting forth of his owne glory, as wee ſhewed before : but ſecondarily the ſaluation of mankind. Therefore Saint Peter termeth *ſaluation the end of our faith.*

These points I thought good thus briefly to note,

1 To command vnto you this pretious gift of faith. For how much the more excellent the author of any thing is, and the end which hee aimeth at therein, ſo much more excellent is the thing it ſelfe.

2 To take away all matter of boasting from them who haue this gift: though it be a moſt pretious grace yet <sup>o</sup> it affordeth no matter of glorying to vs in our ſelues, because wee haue it not of our ſelues.

3 To stirre vs vp to giue all the praise and glory thereof to God: vpon this very ground doth the Apostle give *p glory to God, because of him, and through him, and for him are all things.*

4 To ſhew that it is not in mans power to haue it when hee will, that ſo yee may bee the more carefull in uſing the meanes which God affordeth and appointeth for the attaining thereto. Is it not a point of egregious folly to be careleſſe in uſing , or negligently to put off those meanes of obtaining any excellent thing, which hee who onely can work and beſtow that thing, hath appointed for the obtaining thereof?

In

In laying downe the meanes which our wise God  
hath appointed to worke faith,

I will shew, { 1. What God himselfe doth.  
2. What he requireth man to doe.

In considering what meanes God vseth, let vs also  
note what order hee obserueth in making the meanes  
effectuall.

The meanes are, { Outward. }  
Inward.

The meanes  
of getting  
faith.

The outward meanes are either such as both work  
and strengthen faith, as the word of God: or onely  
strengthen it, as the Sacraments. Heereof I shall speake  
hereafter.

Concerning the Word the Apostle saith, <sup>1</sup> How shall  
they beleue in him of whom they haue not heard, and there-  
upon thus concludeth, Pasto commesh by hearing, & be-  
ring by the word of God (Rom. 10. 14, 17.) Of Gods word  
there be two parts the Lawe, and the Gospell. Both these  
haue an especiall worke in the working of faith. The lawe  
to prepare a mans heart for faith, in which respect it is  
called <sup>1</sup> our school-maister to bring vs to Christ, that we may  
be iustified by faith. The Gospell to worke further vpon  
the heart so prepared; and to accomplish this worke of  
faith: whereupon he termeth the Gospell by a propri-  
ety, <sup>2</sup> the word of faith, and faith of the Ephelians, <sup>3</sup> that  
they beleue after that they heard the Gospell.

<sup>1</sup> Gal. 3. 24.      <sup>2</sup> Rom. 10. 8.      <sup>3</sup> 1 Cor. 14. 13.

Quest. Whether is the Word preached onely, or  
the Word read also a meanes of working faith?

Answ. It may not bee denied but that the holy Preaching  
scriptures themselves, & good commentaries on them,  
and printed sermons, or other bookees laying forth the  
true doctrine of the Scripture, being read and vnder-  
stood the Word is  
the most pro-  
per meanes  
of working  
faith.

stood, may by the blessing of God worke faith : but the especiall ordinary meanes, and most powerfull vsuall meanes, is the Word preached : this is it which the Scripture laieth downe *how shall they beleue in him, of whom they have not heard? how shall they heare without a Preacher?* *b It pleased God by preaching to save us, &c. c Yet received the spirit by the hearing of faith.*

a Rom.10.14  
b 1 Cor.1.21

c Gal.3.2

d 1 Cor.5.19, 30

Gods spirit  
the inward  
meanes

e 1 Cor.3.4, 5

f 1 Th.1.6, 14

g 1 Cor.3.8  
h & 4.13

The order of  
working faith.

i The under-  
standing in  
itself.

Thus we see that preaching is Gods ordinance, whereunto especially without question he will give his blessing. Besides, it is an especiall meanes to make people to embrace the promises of the Gospell, when Gods Ministers <sup>4</sup> to whom is committed the word of reconciliation, and who stand in Christs steed, as though God did beseech vs, shal pray vs to be reconciled to God, & make offer & tender vnto vs of all the promises of God.

The inward meanes is the sanctifying spirit of God, which softenth, quickneth, openeth our hearts, and maketh them as good ground, so as the good seede of Gods word being cast into them, taketh deepe rooting, and bringeth forth the blessed fruite of faith. The *Apostle saith that his preaching was in demonstration of the spirit, that their faith might be in the power of God.* It is noted that *the Lord (namely by his spirit) opened the heart of Lidia, that she attended unto the things which Paul spake.* In respect hereof the Apostle termeth the preaching of the Gospell *a ministratiōn of the spirit:* yea, hee vseth this phrase, *b the spirit of Faith,* because faith is wrought inwardly by the Spirit: to a man in Christ, his

The order which God vseth isthis, First hee worketh on the understanding, and then on the will.

The understanding hee enlighteneth by his Word, as in all fundamentall necessary points of Christian religi-

on,

on, so in two especially : First in the misery of a naturall man. Secondly, in the remedy thereof. That the Lawe discouereth, this the Gosspell revealeth.

Touching mans misery, Gods spirit by the Lawe informeth a mans judgement both of his wretchednesse thorow sinne, and of his cursednesse thorow the punishment of sinne. The Lawe discouereth such an infinite multitude of sinnes, as otherwise man could not possibly finde out. It discouereth not onely notorious sinnes of commission, but many other transgressions which naturall men count no sinnes; many sins of omission, many sinnes of thought and heart, yea the very seede of all sinne, the contagion and corruption of our nature. Saint Paul exprely saith, *I knew not sinne but by the lawe: for I had not knowne lust, except the lawe had said thou shalst not lust.* The Lawe also maketh knowne the heighousnesse, and greuousnesse of sinne, how it is out of measure, yea infinitely sinfull, because it is committed against an infinite Maiestie, and that also against his expresse will revealed in the Lawe; so as sinne being directly contrary to the pure, holy, and blessed will of God, cannot but make vs more odious & abominable before God then any venomous tode, adder, or any other poisonous creature is in our sight.

Farther the Lawe manifesteth the punishment of sinne, which is Gods infinite wrath for the least breach of any one branch of the commandements: for it saith

*Cursed be bee that confirmeth not all the words of the law.* k *Dicitur 27.26.*  
Now the fruits of Gods wrath are all plagues & iudgements in this world, both outward in our estates and on our bodies, and inwardly in our conscience & soule, in the end death, which is exceeding terrible to a naturall

Mans misery  
made knowne  
by the lawe  
*Per legem fit  
cognitio pecca-  
ti & ex presa-  
ratione legis  
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epist. 99.*

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The order of  
working faith.

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all man, and after all, the torment of hell fire, which is intollerable and everlasting : neither doth it reueale vnto vs any remedy of helpe , but rather sheweth that we are veterly vnable to helpe our selues, and that no creature in Heaven or earth is able to afford vs helpe or succour; but vile wofull wretches as we are, so shall wee continually remaine.

10 Thus the Lawe sheweth vs to be such creatures, that it had been better for vs never to haue been borne, or if borne, than to haue been any other then such as wee are, wretched cursed men.

But yet by the preaching of the Gospel, the spirit furthir inlightneth our vnderstanding in a *remedy* which God in the riches of his mercy hath affoured vnto vs, and in the benefit thereof. For the Gospell revealeth Christ Iesus, who being the true eternall sonne of God, euен very God, and so able to beare the infinite wrath of his father, and procure his fauour, tooke vpon him, into the vnyt of his person mans nature, wherin hee subiected himselfe to the Lawe, and both fulfilled the righteousnesse, and also vnderwent the curse thereof.

This is the remedy! The benefit heereof is, that God is reconciled to the world, his wrath being pacified, his fauour procured: that remission of sinnes, and deliurance from the punishment thereof, both in this world and in the world to come are obtained: that all needfull blessings for this temporall life, all needfull graces for a spirituall life, and eternall life and happiness in the world to come, are purchased.

Without knowledge of these points concerning the forenamed misery, and remedy, it is impossible for any man

The remedy  
revealed by  
the Gospell

man to haue faith : and yet may men haue, and many haue this knowledge who never attaine vnto faith : so as this is not sufficient. Wherefore the Spirit proceedeth further to worke vpon the will of man.

Two especiall workes are wrought vpon the will : <sup>a Mans will wrought vpō.</sup> one in regard of mans misery, the other in regard of the remedy.

The first is to bee pricked in heart, grieved in soule, wounded in conscience, and brought in regard of any hope in our selues or any other creature euen to dispaire : yea and to tremble againe within and without, in soule and body for our sinnes, and the punishment due to them. Thus were <sup>a</sup> the Iewes pricked in their <sup>a 171.2.37</sup> hearts, and <sup>b</sup> the Iaylor so terrified with Gods iudgement that he trembled againe, and thereby their hearts were prepared vnto faith. <sup>b 16.29</sup>

For the measure of greife it is not alike in all, in some it is greater, in some smaller : yet in all there must be, as a sight of sin, and of the misery thereof, so a particular sence of that wretchednesse wherein wee lie by reason of it, an vtter dispaire in our selues, true grieve of soule, and compunction of heart for it.

The second worke is to desire aboue all things in <sup>Desire of men:</sup> the world, one drop of the infinite mercy of God, and <sup>c y.</sup> to be willing to give all that a man hath for Christ, accounting him more worth then al things beside in heauen and earth, as the <sup>b</sup> merchant in the Gospell esteeme <sup>b Mat.13.46</sup> the pearle which hee found.

This earnest desire is in scripture set forth by <sup>c</sup> hungering, <sup>d</sup> thirsting, panting, longing, &c. All which imply a very vehement and vnsatiable desire, so as they which haue this desire wrought in them, will give no rest

rest to their soules, till they haue some sweete feeling of Gods loue to them in Christ, and some assurance that Christ is theirs : whereupon God who hath offered to satisfie the hungry and thirsty, and to satisfie the desire of such as pant and long after him; by his Spirit worketh in such as are so prepared, such an inward absent of minde, and credence vnto the promises of the Gospell, that particularly they apply them vnto themselves, and gladly accept the free offer of God, and so receiuē Christ with all his benefits. This is that one-ly ordinary meanes, and the order thereof, which God for his part hath set downe to worke faith in man.

The meanes required on mans part are next to bee declared. Heere I will shew what man must doe that hee may beleuee : and what motiues there bee to stirre him vp to beleuee.

Two things are to bee done of man : one, that to his vttermost power hee vse and vell employ that ability, whatsoeuer it bee, that hee hath by nature or speciaall gift : as that hearing of meanes appointed by God to breed faith, he carefully vse the meanes, and also pray to God to make the meanes powerfull, and effectuall. A naturall man may pray, though not in faith; and God doth oft heare the desire of such, as hee heareth <sup>k</sup> the young rauens when they crie for want of their meate.

The other, that wee resist not any motion of Gods spirit, like the rebellious Iewes, nor put off from vs the promises of the Gospell, as if they belonged not vnto vs, and thinke our selues vnworthy of eternall life.

For motiues to make a man bould to apply vnto him-

What man  
must doe to  
beleuee

<sup>x</sup> Job. 39.3

Act. 7.51

Motiues to  
beleuee.

himselfe the promises of the Gospell, there are none at all in himselfe, he must cleane goe out of himselfe, and duely weigh these three points,

- 1 The author
- 2 The cause } of the promises of the Gospell.
- 3 The extent }

For the first: It is God that made the promises: hee it is that maketh offer of Christ Iesus, and in him of all things belonging to life and happiness. <sup>b</sup> *GOD solonē  
the world that he gane his onely begotten sonne, &c.* Now that wee may not doubt, but bee assured that hee will make his word good, wee are especially to consider two properties of God. 1. His power. 2. His truth. The one sheweth that he is able to doe what he hath promised.

<sup>a</sup> It is God  
that made the  
promise of the  
Gospell  
<sup>b</sup> Job. 5. 16

The other that he will not faile to doe it.

No question can iustly bee made of Gods almighty power: for the scripture exprefly saith, *With God shall nothing be impossible*, (*Luk. 1. 37*) *All things are possible to him.* (*Mar. 10. 27.*) which is to bee noted against our deadnesse, dulnesse, and vntowardnesse to beleue, in regard whereof wee may thinke that a man naturally dead, may as easily eate and drinke as we beleue: but when we consider the power of Gods might, how <sup>c</sup> *hee diſt Aug. delib.* *is able of ſtones to raife vp children unto Abraham*, we may <sup>abib. 1.</sup> *well thinke that hee is able to take away our ſtony heart*, <sup>c Mat. 3. 9</sup> *and giue vs an heart of flesh.* Abraham looked to Gods power, and thereby was moued to beleue that God would performe his promise, though *Iſaak* in whom the promise was made, were to bee ſacrifised, <sup>d</sup> *hee did not doubt of the promise*, being ſuſtly auſſured that *hee which had promiſed was alſo able to doe it.* This motiuē taken from

<sup>e</sup> Rom. 4. 20.

<sup>f</sup> 1 Eze. 36. 26

from Gods almighty power, is in Scripture oft vsed to stirre vp men and woemen to beleue the promises of God. It was vsed to <sup>b</sup> Sarah, to the <sup>i</sup> virgin Mary, to <sup>k</sup> Jeremias, and to the <sup>l</sup> Disciples of Christ. And it is the rather to be thought of, because wee are very proane by nature to make doubt thereof: for albeit in our iudgements wee are well perswaded of Gods omnipotency, & with our mouthes can professe as much, yet when wee are in great straits, brought to a pinch, and see no ordinary meanes for the effecting the thing which wee desire, then wee thinke that God himselfe is not able to doe it: like <sup>m</sup> the incredulous Prince, and not he only, but the <sup>n</sup> unbelieving Israelite also, though they had been long nurtured vnder Gods speciall gouernment, and seene many of his merueilous works; yea <sup>o</sup> Moses himselfe was subiect heereunto.

<sup>3</sup> God is true,  
and will per-  
form his pro-  
mises

<sup>p</sup> Psal. 31. 5  
<sup>q</sup> Lam. 3. 17  
<sup>r</sup> Titus. 1. 3  
<sup>s</sup> Heb. 6. 18  
<sup>t</sup> 1 Tber. 5. 24  
<sup>u</sup> Eph. 1. 13  
<sup>v</sup> Rev. 3. 14  
<sup>w</sup> Job. 24. 17

No more question can be made of Gods truth, then of his power: for hee is <sup>p</sup> the Lord God of truth, <sup>q</sup> with him is no variabiellesse, nor shadow of turning: <sup>r</sup> bee cannot lie, <sup>s</sup> it is impossible that he shoulde: for <sup>t</sup> faithfull is he which promiseth; the Gospell in which his promises are made, is <sup>u</sup> the word of truth: his Son who declareth them, <sup>v</sup> a faithful and true witnesse: his spirit which sealeth them vp, <sup>w</sup> a seal of truth. This truth of God is to bee meditated of, in regard of the greatnessse of Gods promises: for when man heareth of Christ, and all his benefits offered in the Gospell, hee will bee ready to think and say, Oh heere are sweete and excellent promises, but they are too good to bee true, I feare they are too great to bee performed. But if that man remember how faithfull and true God is that made them, it will make him think againe and say, though they were much

much greater, yet God who is able, assuredly will not fail to perforne what he hath promised.

2 For the cause whereby God is moued to offer Christ and all his benefits, it was his owne goodnesse, and nothing els. Now there are two things which doe highly commend Gods goodnesse. First: the freenesse of his grace. Secondly, the riches of his mercy.

Gods grace is every way so free, that the goodnes which he sheweth to his creature is altogether of himselfe and from himselfe. <sup>a</sup> God so loued the world, that bee gave <sup>b</sup> Ioh.3.16  
us, &c. <sup>c</sup> When wee were enemies, wee were reconciled to <sup>d</sup> Rom.5.10  
God. <sup>e</sup> When there was none to mediate for vs, God offered grace, and gaue his Sonne to be a Mediator.

This is to bee noted against mans vnworthiness, for bee is ready to looke downe vpon himselfe, and say, ah, I am too too vnworthy to partake of Christ: what can there bee in mee to moue God to bestow his Son on me? and thus keepe himselfe from beleeving. But if wee consider that God respecteth his owne goodnes, and not ours in giuing vs his Sonne, and that his grace is every way free, that conceit of our vnworthiness, can bee no iust impediment to faith.

As for the riches of Gods mercy, they are vnutterable, vniconceivable: I may well cry out and say, O <sup>f</sup> Gods mercie is abundant.  
*the deeppesse of them! how unsearchable are they, and past finding out?* according to Gods greatnessse, so is his mercy, it is infinite, and <sup>g</sup> reacheth above the Heauens: so as God may well bee said <sup>h</sup> to bee rich in mercie, and abundant in goodnessse. This is to bee noted against the multitude, and haynousnesse of our sinnes, which because they are innumerable and infinite, keepe many men from beleevning the pardon of them.

Q.

But

But the consideration of the infinites of Gods mercy, which is as an ocean, sufficient to swallow them all vp, though they were more, and greater then they are, will vphold vs against that temptation: for no sin can bee greater then Gods mercy: <sup>¶</sup> the sinne against the holy Ghost, is not therefore unpardonable, because it is greater then Gods mercy, <sup>¶</sup> *greater then as bee pardoned, as Cain desperately thought of his sinne, but because the heart of him who committeth it is incapable of mercy: as if a ventlesse vessell be cast into the sea, it cannot take in one drop of water, not because there is not water inough in the sea to fill it, but because it hath never a vent to receive water.*

<sup>7</sup> Gods promisest are offered to all.

<sup>m</sup> Luk. 3.10.  
<sup>n</sup> Job. 1.6.7

<sup>o</sup> Mat. 28.19

<sup>p</sup> Mar. 16.15

3 For the extent of the offer of Christ, it is so large, so generall, as no person can haue any iust cause to thinke himselfe exempted.

The Angell that brought this glad tidings from heauen, said, that it was for <sup>¶</sup> *all people.* <sup>¶</sup> The man that was sent from God for a witness, bare witness of the light, *that all men thow him might beleue.* When Christ sent his Apostles forth to preach the Gospell, hee bid them <sup>¶</sup> *goe and teach all nations:* and to shew that no particular man in any nation was excepted, but every mothers child included, <sup>¶</sup> Saint Marke setting downe the same commission, expresseth *every creature*, meaning every reasonable creature.

I will not heere stand to discusse this question, whether the sound of the Gospell hath beeene heard in euery corner of the world, or no: it is sufficient for our present purpose to know, that wheresoever the sound thereof commeth, there, by the ministery of it, tends and offer is madeto every soule, of Christ and all his benefites.

benefites, euen as when the brasen serpent was lift vp, a remedy was afforded to all that looked vpon it. Christ, resembleth this brasen serpent to himselfe, and maketh this very application thereof. God herein dealeth with the world, as a King (against whom his whole kingdome, euen all his subiects haue risen vp, and rebelled) who causeth a generall pardon to bee proclaimed to all, and every one that will lay down their weapons, and accept pardon. This vniversall offer of Christ is an especiall meanes to draw a poore sinner to receive Christ: and it is to be noted against the last barre, wherewith men vsse to keepe their hearts close shut from entertaining Christ: for when they bee brought to acknowledge that God is able to perorme all his promises, that hee is faithfull, and will perorme them, that it is not mans vnworthinesse that keepeth him from shewing fauour vnto man, but that his owne goodnes moneth him thereunto, ye that the nomber & weight of many sinnes cannot damme vp, and keep backe the ever-flowing streames of his mercy, they will obiect and say,

We know not whether wee are any of those persons to whom the promises of the Gospell are intended, and for whom Christ indeed died.

Of such I would demand what further ground they would haue to receive Christ, then this, that God offereth Christ vnto them? wouldest thou (whosoeuer thou art that disputest against God, and against thine owne soule) wouldest thou climbe vp into Heauen, & enter into Gods secret closet, where his records are, to see whether thy name bee written in the booke of life or no? and then, if it be, beleue? what a preposterous con-

The general  
offer of Christ  
is meanes to  
draw all to  
receive Christ.

Obiect.

Answe.

ceit is this, directly thwarting the vnsearchable wiſe-  
dome of God? God hath reserved his eternall counſel,  
concerning the election of men, as a ſecret vnto him-  
ſelfe, yet hath hee ordained and revealed meaſures vnto  
the ſonneſ of men, by the right viſing whereof, they  
may come to make their election ſure: God hath alſo  
b. 3 Ps. 1. 10  
c. Deut. 39. 29.  
ſaid, *that ſecret things belong vnto himſelfe, revealed  
things to vs.* Now marke the preposterous course of  
theſe men; curious they are, and ouer curious in that  
which is ſecret, but ouer careleſſe in that which is reuealed. If this bee not to oppoſe mans ſhallow-braine to  
the bottomleſſe depth of Gods wiſdomē, I know not  
what is: Had it not beeſie notorious folly for any of the  
Iſraelites to haue liue burning with the ſting of the fie-  
rie ſerpent till they had died, refuſing to looke on the  
braſen ſerpent, and ſaid, when I know that the ſerpent  
waslifted vp for mee I will looke vpon it? Did not the  
very lifting vp of the ſerpent ſhew that it was Gods  
will they ſhould looke on it, and looking be cured? So  
God cauſing Christ to bee lift vp by preaching of the  
Gospel before thee, ſheweth that he would thou thoul-  
dest beleeue, and beleeuing haue life euerlaſting.

*Obiect.*

Say not therefore I can ſee nothing in my ſelfe why  
Christ ſhould belong to me.

*Answe.*

I could thee before that thou muſt cleane goe out  
of thy ſelfe, and looke vpon God.

But for thy further ſatisfaction herein let me demand  
two things of thee.

*Ques. 1.* First, whether any man before hee belee-  
ued ſawe any thing in himſelfe why Christ ſhould rather  
belong to him then to any other. The scripture  
faith, *There is no diſference, for all haue ſinned, and are de-*  
4 Rom. 3. 23  
*printed*

priued of the glory of God. Why then? Wouldest thou be singular, and haue a ground of faith proper and peculiar to thy selfe? Is not this a spise of vaine-glory? wouldest thou not haue somthing to boast in?

*Ques<sup>t</sup>. 2.* Secondly, whether thou seest any thing in thy selfe why thou shouldest not beleue? the offer of Christ is uniuersall to all. Who seperateth thee? obiect not thine vnworthynesse: for who is worthy? nor the multitude and greeuousnesse of thy sinnes: for hee that hath fewest and least, hath burden inough to presse him downe to the lowest pit of hell, if God be not mercifull vnto him. But tell me, is the nomber & weight of thy sinnes an heauy burden vnto thee? doe they grieve and vexe thy soule? art thou pressed downe with them? loe here is a motiue to make thee beleue. This is an evidence that thou art one of those to whom Christ is giuen: for Christ after a peculiar manner inviteth such to come vnto him, saying, <sup>a</sup> Come vnto me all <sup>b</sup> Mat. 11.18 yet that are laden and weary, and I will ease you. For <sup>b</sup> hee <sup>c</sup> Luk. 5.32 came to call sinners: and thereupon the Apostle with a vehement affeueration auerreth this point, <sup>c</sup> This is <sup>a</sup> c. 17.15 faithfull saying, and worthy of all acceptation, that Christ Iesu came into the world to saue sinners.

*Obiect.* But many with heauy hearts haue long waited vpon the meanes, diligently attended to the Word, and yet finde no faith wrought in them.

*Answ.* We may not prescribe any time to God: as heeworketh on whom hee will, so hee worketh when he will: <sup>d</sup> though hee tarry, waite: <sup>e</sup> for yet a very little while, and hee that shall come will come, and will not tarry. <sup>f</sup> Et amige-  
God never failed any that continued to waite on him. <sup>re quod Deus misera me vis-</sup> At length he satisfied their longing. Remember <sup>g</sup> the tri Crys per.  
<sup>ad Tbed.</sup>

hyfstory of that poore diseased man that lay so long at the poole of *Bethesda*: at length his desire was effected, he was cured. (*Iob. 5.15. &c.*)

Let me therefore (in the name of Christ Iesus) prooue every one before whom Christ is lift vp in the ministery of the Word, and administration of the sacraments, to looke vpon him, and to perswade them selues that hee belongeth vnto them, and so receiuue him into their hearts, and beleue. Neither let them say, that if Christ shoulde not belong to them, they sinne in beleueing: for boldly I say againe, if any vpon the forenamed grounds beleue, they sinne not: no man can sin in beleueing (in presuming he may sinne, but there is a great difference betwixt faith and presumption, as we shall heereafter shew) & he that beleueth shall not bee condemned. *he hath the witnesse in himselfe*: so that in beleueing he sinneth not. But whosoeuer beleueth not, refuseth and reiecteth Christ, as they i who were invited to the mariadge of the Kings sonne and did not come.

*Obiect.* Faith is not in mans power. How then can a man sin in not beleueing?

How man sinneth in not  
beleueing

*Answe.* 1 God gaue ability to man (when he created him after his owne image) to lay hold on any promise that at any time God shoulde make vnto him: so as God gaue him power to beleue. But man thorow his own default disabled himselfe. May not God iustly exact what he gaue?

2 No vnbeleuener doth what lieth in him to beleue: but faileth in something that he might doe. To omit those among whom the sound of the Gospell came not, (because now we haue not to doe with them)

Some

<sup>1</sup>Som persecute or <sup>1</sup>scoffe at the ministery of the Gospell: <sup>2</sup>some speake against the meanes it selfe, counting it foolishnesse: <sup>3</sup>some are carelesse in comming to it, pretending many vaine excuses: <sup>4</sup>some come for company, or other bie respects: <sup>5</sup>some attend not though they come: <sup>6</sup>some soone let slippe what they heare: <sup>7</sup>some let the things of this world choake that which they heare: in something or other all they which beleue not come short of that which they might haue done for attaining vnto this pretious gift of faith. And that is it for which another day they shall bee condemned.

3 Vnbeleife is in a mans power: who distrust and gaine-say the promises of the Gospel, doe it of their free will: they wittingly and wilfully refuse and reiect the gratiouse offer of Christ Iesus. Marke what Christ saith of *Ierusalem*, *How oft would I haue gathered thy children tigether, and yee would no!*? Thus wee see that no vnbelieuers can haue any iust excuse for themselues: their incredulity is truely and properly a sinne: yea it is a most greeuous sinne: heinous against God, and dangerous vnto man. As faith of all graces doth most honour God, so this of al vices doth most dishonour him. It impeacheth the forenamed properties of God, namely <sup>1</sup>his power, as if God were not able to make good his promise: <sup>2</sup>his truth, as if God were vnfaythfull, yea <sup>3</sup>a plainely <sup>4</sup>or, as the Apostle speaketh: and <sup>5</sup>his mercy, as if it were dried vp with the heate of mens sinnes. It maketh a man flie from God as <sup>6</sup>*Adam* did, and contemne his gratiouse offer of pardon, as desperate rebels & debtors: it maketh Christ to haue died in vaine: yea it is accompanied with a kinde of obstinacy, as in *Thomas*, who

<sup>1</sup>Mat.33.6<sup>1</sup>Act.5.13<sup>1</sup>Act.13.45<sup>1</sup>Cor.1.33<sup>1</sup>Luk.14.18<sup>1</sup>Mat.3.7<sup>1</sup>Ch.13.19,<sup>1</sup>21.33<sup>1</sup>Mat.33.37

Incredulity

a grieuous sin

<sup>1</sup>Psl.78.19,<sup>1</sup>10<sup>1</sup>Ioh.5.10<sup>1</sup>Gen.4.13<sup>1</sup>Gen.3.8

<sup>3</sup>Iob. 20.25 said, \* I will not beleue it.

*Filiis Diaboli infidilitas facit post peccatum proprium vocatur quasi solum sit, &c.*  
*Arg. cont. ep. 3. c. 3*  
*De legib. 3. c. 3*

In regard of men, no sin so deadly and dangerous; it stoppeth the current of Gods mercy, it barreth vp heauen gates against men, and openeth the mouth of hell for them, and maketh them Satans vassals. Whereas faith bringeth an absolution for all sinnes, this layeth all our sinnes open to the wrath of God : the truth is, *He that beleueneth not is condemned already*: and why? because he beleueueth not in the sonne of God. (Joh. 3. 18.) God hath made offer of his sonne, but hee will not receive him. Is not this to reiect Christ, and to iudge ones selfe *unworthy of eternall life?* (Acts 13.46.) Wherefore to conclude this point, seeing there is so good ground to beleue, and that not to beleue is so heighnous a sin, let none dare to distrust, or to put off from him the promises of the Gospell: wee may haue a godly iealousie ouer our selues, and vse a conscientiable care in trying the truth of our faith (as after I will shew) but to reiect the offer which God maketh of Christ wee may not dare: if wee feele not faith wrought in vs, wee must waite till wee feele it.

<sup>55</sup> The triall  
of faith

Thus wee see how faith may bee gotten: the next point is to shew how it may bee proued. Wee have heard how precious a thing faith is: it doth therefore greatly behoue vs thorowly to trie our faith, whether it be sound or no. If a man goe to buy a gold chaine, he will not be deceipted with a faire glittering shew, but hee will haue it toucht with the touch-stone againe and againe: but *faith is much more precious then gold that perifieth.*

<sup>c 1 Pet. 1.7</sup>  
Faith may be  
knowne

Before I shew how faith may bee proued, it will bee needfull by way of preparation and preuention, to de-

clare whether a Christian can know if hee haue sound true faith or no : for many conceite that it is sufficient to haue *a good hope* (as they speake) imagining that no man can say certainly he hath a true faith. If this were so, in vaine it were to lecke how it may be proued, who will labour to proue that which cannot be found out. But agaist that conceit I auouch that *the true beleauer may know that he hath a true and sound faith*, for the Saints haue professed as much: <sup>d</sup> *I beleue* saith *Dauid*. <sup>e</sup> *We d P/ut.11.16* <sup>f</sup> *beleeeue and know*, say the disciples : and <sup>f</sup> *Saint Paul c 1oh.6.69* <sup>g</sup> *faith, I know whom i haue beleeeued.* <sup>i 2 Tim.1.12</sup>

*Obiect.* These were extraordinary persons, and had this knowledge of their faith, by extraordinary reuelation.

*Answ.* The <sup>g</sup> Eunuch, and the <sup>h</sup> blinde man knew <sup>g ARI.8.37</sup> as much, and yet were no extraordinary persons. But to shew that this knowledge came not of any extraordinary reuelation, proper to extraordinary persons, the Apostle speaking of that spirit which *Dauid* had, saith, *wee haue the same spirite offaith, &c.* *Paul* had the same <sup>i 2 cor.4.13</sup> spirit that *Dauid* had, and other Christians the same that hee, whereby they might discerne their faith, and therefore hee vseth the plurall nomber, *wee haue the same spirite, &c.* yet more expresa he saith, <sup>k</sup> *wee haue received* <sup>k 1 cor.2.12</sup> *the spirite that is of God, that wee may know the things which are giuen vs of God.* Is not faith one of those things? yea it is one of the most principall of them. Vpon this ground the Apostle exhorteth vs <sup>l</sup> *to proue our selues* <sup>l 1 cor.13.5</sup> *n either wee are in the faith &c.* In vaine were this exhortation, if faith could not bee discerned and proued.

<sup>1</sup> *Obiect.* *The heart of man is deceiptfull, above all things* <sup>m Jer.17.9</sup>

*things who can know it?* how then can the truth of any grace be discerned?

**B** Psa. 11. 2  
**O** Ifa. 38. 3

*Answ.* In naturall and wicked men there is a "double heart, whereby it commeth to bee deceitfull : but the faithfull haue a single, simple, honest, vpright, perfect heart.

Though they  
which haue  
no faith, may  
bee deceiued,  
yet they  
which indeed  
haue it, may  
discerne it.

**P** Ifa. 29. 8

*Obiect.* Many presume of what they haue not: yea very hypocrits goe so farre, as they can hardly, if at all bee discerned. Many of them doe more resemble the faithfull, then counterfet coine doth current money: for heerein the Diuell helpeth mans wit. *Iudas* was not discerned by the disciples, till Christ discouered him.

*Answ.* If that which is counterfet coine bee thorowly tried, if it bee brought to the touch-stone, if clipted thorow, if melted, it wilbe discerned: so hypocriticall faith. But suppose some be so (I know not what to say) cunning or simple, that they deceiue others and themselues, yet thereupon it followeth not, that hee which indeed hath faith, should bee deceiued, because hee which hath it not, is: A man which dreameth that hee eateth and drinketh, may for the time strongly bee conceited, that hee doth so, and yet bee deceiued: can not hee therefore which is awake, and in deed eateth and drinketh, know that hee doth so? hee that wantereth a thing, groundeth his conceit vpon meere shewes and shadowes: but hee that hath that which hee is perswaded he hath, groundeth his perswasion on sure, sound, reall evidences.

*Obiect.* Many which indeede haue faith, make a great doubt and question of it, yea they thinke and say they haue no faith at all. How then can faith bee knowne?

*Answ.*

*Answ.* That is thorow mens owne weakenesse, or thorow the violence of some temptation. When they are strengthned, and the temptation remoued, that doubting will bee dispelled. But it followeth not, because at *some times*, *some persons* are so exceedingweake, and so violently assaulted, that therefore they shoulde *never* know that they haue faith, or that *other* which are not so weake, nor so assaulted, should not be able to know their owne faith. In naturall matters there may bee some, who thorow long sicknesse, or some wound, blow, or bruise on their head know not what they doe: can not therefore healthy, sound men know? *David* after had giuen many evidences of his assurance of faith, thorow some temptations doubted.

*Quest.* Can then true faith stand with doubting?

True faith  
may stand  
with dou-  
bting

*Ans.* Yea it can: for what th' Apostle saith of knowledge, may wee apply to other Christian graces, euen to the mother of them all, *Faith*, <sup>a</sup> we beleue in part. The man that said <sup>b</sup> *Lord I beleue*, yet doubted, for hee added *help me unbelieve*. This doubting is not of the nature of faith, but rather contrary vnto it, arising from the flesh which remaineth in vs, so long as wee remaine in the world: therefore the more strength faith getteth, the more is doubting driuen away: yet as the spirit in truth may be where the flesh is, so in truth may faith bee where doubting is: *but* as wee must striue to subdue the flesh, so also must we striue to disspell doubting.

<sup>a</sup> 1 Cor. 13.9  
<sup>b</sup> Mat. 9.24

*Fidei precipua  
virtus in corp.,  
ut non ambigatur  
spiritus in terra,  
bonum 3*

Now come wee to the maine point, *how faith may bee proved and knowne*.

For the true triall of faith we must consider both the causes & also the effects of faith: how it was wrought, <sup>How faith  
may be pro-  
ued</sup> and

and how it worketh; and compare these together. Most doe send men onely to the effects of faith, by them to make triall of the truth of them : but there is an hypocriticall faith, which bringeth forth many fruits so like true faith, and true faith is oft so couered with the cloudes of temptations, that if respect bee had onely to the effects, counterfet faith may be taken for true faith; and true faith may bee counted no faith. The birth therefore and the growth of faith must be considered iointly together, and one compared with an other, that they may both of them giue mutuall euidence one to another, and so both of them giue a ioint and sure euidence to a mans soule and conscience that he is not deceipted.

**Note that many differences may be discernd in the couses of faith after faith, which are not bee founde before faith.** Wee are first to begin with the birth of faith: of the meanes and order of working faith I haue spoken before: for the prooofe of faith in this respect, we must apply the feuerail points before deluered to our owne faith, & examine whether it were accordingly wrought: namely, whether it were grounded on a true illumination of the minde, in regard of mans misery, and of the remedy appointed by God: and of a right disposition of the heart, both in regard of true greefe for sinne, and true desire after Christ.

**Causes of Faith & Illumination.** For illumination, it is not sufficient that we haue a generall knowledge of the fore-named misery and remedy, that such and such are all men by nature, that this is the remedy affoured vnto them; but wee must haue an experimentall knowledge of our own wofull estate, as Saint Paul had, <sup>f</sup> when hee set forth his owne person as a patterne of a miserable man, <sup>g</sup> and in particular reckoned vp his owne particular greeuous sinnes: this

<sup>f</sup> Rom. 7.7. &c  
<sup>g</sup> 1 Tim. 1.13

is it which will drive a man to Christ : if at least wee also understand that the remedy is such an one as may bring redemption vnto our selues.

It is more cleare then needes bee proued, that what faith so ever ignorant men, men that live in neglect, & contempt of Gods word make shew they haue, hath not so much as a shew of sound faith, but is palpably counterfeit; therefore this first point may not bee left out in the tryall offaith.

For the disposition of the heart, vnlesse first it have been touched with a sence of mans wretchednesse, and grieved thereat, it is to bee feared that the pretence of faith which is made, is but a meere pretence : for God healeth none but such as are first wounded. <sup>a Mat 9.13</sup> *The whole neede not a Physician, but they that are sicke.* <sup>b Luk 4.18</sup> Christ was anointed to preach the Gospell to the poore, to heale the broken hearted, &c.

*Obiect.* Many haue beleeued that neuer greeued for their misery, as <sup>c</sup> *Lidia*, <sup>d</sup> *Rahab*, <sup>e</sup> the theefe on the crosse and others, of whom no greefe is recorded.

*Answ.* Who can tell that these greeued not ? It followeth not that they had no greefe because none is recorded : all particular actions and circumstances of actions are not recorded : it is enough that the greefe of some, as of <sup>f</sup> the Iewes, of <sup>g</sup> the Taylor, of <sup>h</sup> the woman that washed Christ's feete with her teares, and of others <sup>i</sup> *Act 22.17* <sup>k</sup> *Col 1.29* <sup>l</sup> *Luk 7.38* is recorded.

But the greefe of the theefe is implied both by reproving his fellow, and also by acknowledging his owne guiltinesse. *Rahab saith* <sup>i</sup> *that their hearts melted.*

*Obiect.* This is said of others also who beleuued not.

*Answ.*

*Answ.* Though the same affection bee iointly attributed to all, yet it was very different in the kinde, manner, and end thereof. The heart of others melted for feare of a temporall destruction: it was a worldly sorrow: but hers a godly sorrow, because shee was an alien from the common wealth of Israel, and out of the Church of God, and therefore so earnestly desired to be one of them.

<sup>1</sup> *Act 16.13.* <sup>24</sup> *Lidia* might bee prepared before shee heard *Paul*, for shee <sup>24</sup> accompanied them which went out to pray, and shee worshipped God: or else her heart might be then touched when shee heard *Paul* preach. The like may bee said of <sup>1</sup> those which heard *Peter* when he preached to *Cornelius*, & of others. Certaine it is that a man must both see and feele his wretchednesse, and be wounded in soule for it, before faith can bee wrought in him. Yet I deny not but there may bee great difference in the manner and measure of greeuing. Some <sup>1</sup> draw water and power it out before the Lord: <sup>2</sup> their heart powreth out abundance of teares. <sup>3</sup> Other tremble and quake againe with horror: other long continue in their greef: other are so deepeley wounded within, that they can not expresse it by outward teares, but are euen astonisched, as a wound that bleedeth inwardly: other see in what a wretched & cursed estate they lie, and are greeued, and euen confounded that they can greeue no more: yet it pleaseith God after he hath shewed to som their woefull estate thorow sinne, and touched their heart therewith, (bringing them thereby to loath their owne naturall estate, to dispaire in themselues, and to condemne themselues, vtterly renouncing all confidence in themselues) presently to stirre yp their hearts

<sup>1</sup> *Sam. 7.6*

<sup>2</sup> *La. 7.38*

<sup>3</sup> *Act 16.29*

to desire and embrace the sweet promises and consolations of the Gospell.

Faith therefore is not to bee iudged by the measure, but by the truth of greefe, which may bee knowne by the causes and fruits thereof.

For the causes, true greefe which worketh *faith*, ariseth,

*Cause of true  
greefe*

1 From the word of God; whereby sin and Gods wrath for the same is discouered.

*Gods word  
worketh it*

*1 Cor 16, 16, 1 Cor*

*Obiect.* The Taylor was humbled with an extra-  
ordinary judgement.

*Answ.* No doubt but hee had heard the word of God before: for *Paul* had beeene sometime in that City, so as that iudgement was but as an hammer to drue into his heart the nailes of Gods word: for it is the proper vse of Gods iudgements to beate downe the hard and stout heart of man, and so make him sensibly apprehend Gods wrath denounced in his Word against sinners. So was *Mamaseb* brought to apply *1 Cor. 33:10, 13* the threatnings of Gods word to himselfe.

2 From dispaire of all helpe in our selues, or any other creature: This made the Iewes and Layler say, from dispaire *what shall we doe?* So long as man retaineth any conceit of helpe in himselfe, all his misery, and greefe for it *in our selues* *1 Cor 16, 37* will never bring him to Christ.

3 From our wretchednesse and vildnesse by reason of sinne, whereby God is offended, and his wrath prouoked, as well as from our cursednesse by reason of the punishment and fearefull issue of sinne: thus was *1 Cor. 15, 18* the prodigall childe greeued, because he had *finnered* against his father.

*Greefe*

*And from  
finess of Gods  
displeasure*

<sup>Effects of true  
greefe</sup> Greefe thus wrought bringeth forth these and such like effects.

<sup>1 Cor. 3.1.19</sup> 1 "Shame for the euill which hath been done.

2 A true and thorow resolution to enter into a new course: surely they which came to Iohn and said, \*What shall we doe? were thus minded.

<sup>\* Luk. 3.10,  
12,14  
Vbi dolor fia-  
tus deficit pena-  
tia. Aug. de  
ver. pen. c. 13</sup> 3 A renewing of greefe, so oft as occasion is offe-  
red. True spirituall greefe which worketh *faith* is neuer cleane dried vp, because sin, the cause of it, is neuer cleane taken away: thus the greefe which breedeth *faith* continueth after *faith* is wrought, though not in the same manner and measure: for before *faith* it cannot be mixed with any true ioy, and sound comfort, as it may be after *faith* is wrought.

Many who haue no better then a temporary *faith*, are at first much greeued, and wounded in conscience, but after they receiue some comfort by the promises of the Gospell, are so iocand and ioyfull, that they grow secure againe, and neuer after let greefe seize vpon them, no though they fall into such greeuous sinnes as might iustly renew their greefe: they put off all with this, that once they greeued. *David*, *Paul*, and many other faithfull Saints of God were otherwise affected, as is evident by those \*many greeuous groanes, sighs, and exclamations which are recorded of them.

<sup>a Psal. 6.3,3  
Ch. 32.3. Ch. 51.  
1, Ch. 6.  
Rom. 7.24</sup> The second thing to bee examined in the dispositi-  
on of a mans heart for the prooofe of *Faith* is the *desire* of it *after Christ*: greefe at our misery without desire of the remedy is so farre from breeding *Faith*, that it causeth desperation.

<sup>3 Desire of  
Christ</sup> That true desire which worketh *Faith* may bee knowne,

<sup>Proofs of true  
desire</sup>

known, 1. By the cause, 2. By the Order, 3. By the Qua-  
lity, 4. By the Fruits, 5. By the Continuance of it. Prooofs of  
true desire.

1 It is the Gospell, and nothing but it, that can work in mans heart a true desire after Christ: because by it alone is Christ revealed and offered.

2 It followeth vpon the forenamed griefe for sin, and despaire of succour in our selues or others. <sup>c</sup> The Apostle vsyth this as a motiue to stirre vp men to believe in Christ, that there is *not salvation in any other*.

3 It is both an hearty and true desire, and also a vehement and earnest desire. For the first of these, it is not onely an outward desire of the tongue, but an inward desire of the soule: <sup>d</sup> *my soule panteth, my soul thirsteth* <sup>d Psal. 42. 1, 2</sup>  
*eth for God*, saith David. This inward harty desire is best known to a mans own selfe: for <sup>e</sup> *what man knoweth the things of a man, save the spirit of a man which is in him?* <sup>e 1 Cor. 2. 11</sup>

For the second, it is a greater desire then the desire of any other thing can be. No man so desireth any earthly thing, as the poore sinner desireth Christ, if it bee a true desire: therefore the Scripture vsyth such metaphors to set it forth, as imply greatest ardency, as hanging, thirsting, &c. whereof we haue heard before. <sup>f</sup> *Ba-  
lams sleight with could be no cause or signe of faith.* <sup>f Num. 23. 10</sup>

4 It maketh a man carefull and conscientialle in vsing the meanes which God hath appointed to breed <sup>g</sup> *Mat. 13. 44*  
faith, yea and earnest in calling vpon God to blesse those meanes, and to bee mercifull vnto him, <sup>h</sup> as the <sup>h</sup> *Luk. 18. 10,*  
poore publican did. <sup>13</sup>

5 It still raiseth vp and preserueth an appetite after Christ, euen after wee haue tasted him. Desire after Christ before wee beleue, ariseth from that sence wee haue of the want of Christ: but after wee beleue part-

*Louge aberis  
à satisfaicere,  
douge à satie-  
sate fatisfidum,  
quis fiftantes  
faturabimur,  
& fatisati fai-  
tus. Ang. de  
Spac. c. 29  
i i Pet. 2.3.*

ly from the sweet taste wee haue felt of him, and partly from the want wee still feele of him, so as we can never bee satisfied. Heereby is the couetous mans true desire fatisfidum, fire of money manifested, because hee can never bee filled, but the more hee hath, the more he desireth. An vnſatiable desire of Christ is a good couetousnes. *I he*  
*A poſtle exhorteth to deſire the ſincere milke of the word,*  
*to grow thereby:* not once onely to taste of it, but continually to bee fed and grow vp by it. If euer a man bee ſatisfied with Christ, and begin to loath him, hee never truely beleeued in him. For, firſt Christ is not like corporall meats, which with abundance may cloy the ſtomach: the more hee is tasted, the better and greater will our appetite be. Secondly, no man in this world can receiuē ſuch a meaſure as to bee filled thereby. If therefore a man desire faith, and fall away, that ſeeming do fire which hee had, neuer bred faith in him.

If vpon this fore-named illumination of the minde, and diſpoſition of the heart, the Spirit of God hath drawen vs to accept of Christ Iefus tendered in the Gofpel, then hath faith been kindly wrought, and by this manner of breeding faith, a man may haue good euidence of the truthe of it, especially if he alſo finde that his faith doth kindly worke, and bring forth the proper fruits thereof. For *faith is operative*, even as fire. Where fire is, there will be heate, the more fire, the greater heate: if but a little heate, there is a ſmall fire: if no heate at all, ſurely no fire. I denie not but fire may bee ſo couered ouer with ashes, that the heat will not ſenſibly appeare, but yet heate there is within, ſo as if the ashes bee remoued, the heate will ſoone bee felt: ſurely, where truce and ſound faſtis is, there wilbe ſome

*Faith is ope-  
rative as fire.*

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holy heate, some blessed fruits thereof: it may for a time, thorow the violence of some temptation, be so smothered, and suppressed, as it cannot bee discerned, but when the temptation is ouer , it will soone shew it selfe: if not, I dare boldly say, there is no true, liuing, iustifying faith, but a meere *dead faith*. I haue my warrant from an holy Apostle, so to say, (Rom. 2.20, 26.) It is a living, and a working faith, which is the true iustifying faith, and this is the constant doctrine of our Church, taught in our vniuersities, preached in pulpits, published in print by all that treatise of faith. That which our aduersaries obiect against the orthodoxall and comfortable doctrine of *iustification by faith alone* (that wee make iustifying faith to bee a naked dead faith , without all workes) is a meere cauill , and a most malitious slander: for though we teach that in the very act of iustification, b faith only hath his worke without works: yet we teach not that this faith is destitute of all works, but that it is a faith c which purifieth the hart, & d worketh b Eph. 3.9  
*by loue*. Thus in regard of the office of faith, wee teach as wee are taught by e Saint Paul, that a man is iustified c Gal. 15.9  
*by faith without workes*: and in regard of the quality of f faith wee teach, as wee are taught by f Saint James, that d Gal. 1.6  
*of workes a man is iustified* (that is, declared so to be) and e Rom. 3.28  
*not of faishonly*.

Wherefore for the sound prooofe of Faith, we must haue also recourse to the fruits of it. It were an infinite taske to reckon vp all the fruits of Faith. For all the severall & distinct branches of piety and charity, if they be rightly performed, are fruits of faith. Faith is the mother of all sanctifying graces: for by it wee are ingrafted into Christ, and so liue the life of God. Every

*Abfit ut semi-  
 ret van electio-  
 nis iustificari  
 hominem per  
 fidem eiusamfi  
 malevitat, &  
 opera bona non  
 habent. Aug. de  
 gr. & lib. arb.  
 cap. 7*

sanc*tifying grace therefore is an evident signe of Faith.*  
But that I may keepe my selfe within compasse, I will  
draw the principall effects of Faith, whereby it may bee  
best proued vnto two heads. First, *a quiet conscience.*  
Secondly, *a cleare conscience.*

This hath respect to that benefit which wee receive  
by Faith. That to the author thereof.

What is a  
quiet consci-  
ence.

*Nihil est quod  
ita valde pa-  
tem efferte  
fatu, si quis pu-  
ris conscientiis  
libet, in 2 Cor.  
hunc. 12  
i Paul 4. 7  
i Rom. 5. 1*

A quiet conscience is that which excuseth a man be-  
fore God : so farre it is from accusing, that it ex-  
cuseth ; whence ariseth an admirable tranquillity of  
minde, which the Apostle calleth *the peace of God with-  
out all understanding.* It is evident that faith breed-  
eth this, (<sup>¶</sup> for *being justified by faith, we have peace in-  
ward God*) so soone as a sinner truely belieueth, he hath  
some peace of conscience: the more his faith increaseth  
and the stronger it groweth, the more peace he hath in  
his soule. From Faith then ariseth this peace, and from  
nothing else. For it canot possibly come from any  
perfection in man: Indeed Adams conscience in his in-  
tegrity did excuse him before God, because there was  
nothing in him blame worthy : but so could no mans  
since his fall : for besides those palpable euill deeds  
whereunto every mans conscience is priuy, whose con-  
science can excuse him in the best workes that euer he  
did? <sup>¶</sup> *is not all our righteousness as filthy cloathes?* this David  
well knew, when hee thus prayed, <sup>¶</sup> *Enter not into judg-  
ment with thy servant, &c.* but Faith (assuring the con-  
science, that <sup>¶</sup> *we have an advocate with the Father, Iesu  
Christ the righteous,* that hee is the propitiation for our sins,  
purging our soules with his own most pretious blood)  
pacifieth it : so that where this peace of conscience is,  
there must bee a true iustifying Faith.

*Le 3fa. 64. 6  
I Psal. 143. 2*

*in 2 Cor. 5. 1, 2*

Oblit.

*Obiect.* The conscience of many wicked men lieth quiet, and troubleth them not.

*Answ.* Their conscience is improperly said to bee quiet: it is either a slumbering conscience, which though for a time it seeme to lie quiet, yet when it is awaked and roused vp, it will rage and rauue like a fierce, cruell, wilde beast, <sup>a</sup> as *Iudas* his conscience did: or els (which is worse) a feared and dead conscience, which will drowne men in perdition and destruction, before they bee aware of it, <sup>b</sup> such a feared conscience had the ancient heretiques. Now thcsetwo maine differences there are betwixt these *not-troubling consciences*, and that *quiet conscience*. First, they onely accuse not: this also excuseth. Secondly, they lie still onely for a time, at the vttermost for the time of this life: this is quiet for ever, even at the barre of Christ's judgment seat.

*Obiect.* Many wicked men in doing euill <sup>c</sup> haue thought they ought to doe so: yea that <sup>d</sup> they did God <sup>e</sup> good seruice therein: their conscience therefore must needs excuse them.

*Answ.* Nothing so: for, because they had no sure warrant out of Gods Word for that which they did, their conscience could not excuse them: onely it accused them not, and that by reason of the blindnesse of their iudgement. It remaineth therefore to bee a proper worke of Faith, grounded on the Gospel, the word of truth, to cause a quiet conscience.

From this quiet conscience proceed two blessed fruits, which are likewise effects of Faith, and sure tokens thereof. First, an *holie security* of minde. Secondly, a *spirituall ioy* of heart.

For the first, a beleeuuer hauing in his conscience

Holy security

c Psal.4.8

peace with God, resteth secure for saluation, and for all things that make thereunto, so as with <sup>c</sup> David hee may say, *I will both lay mee downe in peace and sleepe, &c.* This security is in regard of the issue, not of the meanes: for heerein lyeth the difference betwixt godly and worldly security: to bee secure and carelesse in vling the means of saluation, which God in wisdome hath appointed, is a carnall sinfull security: but to rest on God for a blessing on the means, and be secure for the euent, is an admirable worke of Faith. This is that <sup>f</sup> casting of our care and <sup>g</sup> burden on God, and <sup>h</sup> resting vpon him, which the holy Ghost oft vrgeth: they onely who by faith haue receiued Christ, and haue their consciences quieted thow his blood, can thus securely cast them selues vpon God: well and fitly therefore said *Iehosaphat*, <sup>i</sup> *believe in the Lord your God, so shall yee bee established.*

Spirituall ioy. For the second, that *Spirituall ioy* is an effect of Faith following vpon peace of conscience, the Apostle sheweth: for he ioyneth them altogether, and saith, <sup>k</sup> *being iustified by Faith, wee haue peace toward God, &c. and ri-joyce.*

l AB.8.39

m &amp; 16.34

n 1 Pet.1.8

It is noted of the Eunuch, that after hee believed, and in testimony thereof was baptizid, <sup>l</sup> *hee went away reiyeing:* and of the Layler that <sup>m</sup> *he rejoiced that he with all his household beleued in God:* and of the faithfull Jewes, that <sup>n</sup> *they beleued and rejoiced with ioy unspeakable and glorious.* This <sup>o</sup> ariseth from Faith, in regard of that benefit which Faith bringeth with it, which is no lesse then Christ himselfe, and, in and with him, all thing needfull vnto full and compleat happiness, so that we may well conclude, where true spirituall ioy is, there is true iustifying Faith.

Olivii.

Faith  
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objec<sup>t</sup>. • Many that hane no better then a tempo- <sup>a Job. 8. 13</sup>  
rary Faith , haue great ioy wrought thereby in their <sup>Job. 5. 35</sup>  
hearts.

Answ. Their ioy is no true, sound, solid ioy , but a <sup>The ioy of</sup>  
meere shadow and shew thereof, which is evident both <sup>hypocrites not</sup>  
by the birth, and also by the death of it. The birth is  
too sudden to bee sound: that which suddenly sprou-  
teth vp, can haue no deep rooting : Christ fitly com- <sup>P Mat. 13. 20</sup>  
pareth such ioy to corne sown in stony ground.

The death of it is irrecouerable , it cleane drieth vp,  
and vitterly vanisbeth away, which, if it had substance, it  
would never doe: therefore <sup>a</sup> the scripture maketh it a <sup>a Job. 30. 9</sup>  
propertie of an hypocrits ioy to bee but *for a moment*: as <sup>Mat. 13. 21</sup>  
dew vanisbeth away by the Sunne, so may their ioy by  
persecution.

True spirituall ioy which ariseth from Faith , is <sup>Notes of spi-</sup>  
wrought by degrees: for it first springeth out of a con- <sup>rituall ioy.</sup>  
trary affection, namely sorrow; they that mourne shall  
becomforted, (Mat. 5. 4.) As sorrow is lessened by <sup>Fides et si sit</sup>  
Faith, so is ioy increased: but yet alwayes there remain- <sup>mer a iudice,</sup>  
eth a mixture of grieve and ioy , because there still re- <sup>spicit a salua-</sup>  
maineth in man cause of mourning and reioycing,  
namely, the flesh and the spirit. <sup>to, cum iam</sup>  
<sup>in animo eius</sup>  
<sup>timor & laet-</sup>  
<sup>sia obsequient</sup>  
<sup>& subuent fibi.</sup>  
<sup>Bern. invig.</sup>  
<sup>Mat. Dom.</sup>

Yet this ioy is so fast rooted on a sure ground, which  
is Christ apprehended by a true and liuely Faith, that it  
continueth for ever, and never vitterly vanisbeth away:  
it may bee obscured by temptation , as the shining of  
the Sunne by a cloud: but as light can never bee taken  
from the Sun, so ioy never vitterly fenered from Faith:  
hee that can and will performe it, hath said it, <sup>a your ioy</sup> <sup>a Job. 16. 19</sup>  
*shall no man take away from you.* Such is the power of  
Faith which breedeth this ioy, that the heat of afflicti-

**b Rom. 5.3****c 1 Th. 5.4 E****d Heb. 10.34**

ons cannot dry it vp, but oft times it causeth it to grow and increase: for **b wee** *rejoyce in tribulations.* **c** The Apostles *rejoyced that they were counted worthy to suffer rebuke for Christ's Name.* The **d** Hebrewes *suffered with ioy the spoylng of their goods.* This hath in all ages been verified in many martyrs.

*Quest.* What if a man cannot finde in him these effects of Faith, as peace of Conscience, security of minde, ioy of heart, hath hee then no true Faith at all?

Faith some-  
times as a tree  
in winter.

*Answe.* I dare not so pronounce: for true belieuers may be much troubled in their minde, fearefull of their estate, full of griefe and mourning, and seeme to be far from those fore-named signes, both in the beginning, while Faith is as it were in the bud, and also in the time of temptation, as it were in winter time. But yet there may bee obserued in such persons an inward panting and breathing (which are lignes of life) namely, a groaning and gricuing that they want those fruits of faith, and an earnest desire of them.

Such weake ones are to haue recourse to the causes of their *faith*, and thereby to support them selues till the winter season bee passed ouer, and till it please the Lord to vouchsafe vnto them a pleasant spring, wherein their *faith* may send forth the fore-named fruits: yet in the meane while let them obserue such fruits of *faith* as vsually are in the weakest, namely, loue of God, and Gods children, desire and indeuour to please God, and feare to offend him, with the like, which are branches of a cleare conscience.

**g Act. 24.16**  
**Heb. 12.18**  
What is a  
cleare con-  
science,

For by a cleare conscience I meane **a** faith full indeuour to approue our selues vnto God: and that on the

the one side by doeing that which is pleasing and acceptable vnto him: and on the other by auoiding that which is offencive to his excellent maiesty, and greeueth his good spirit.

This proceedeth from Faith, and that in a double respect.

1 Because Faith is the instrument whereby wee drawe all that vertue and grace from Christ our head which enableth vs to keepe a good conscience: *I liue* (saith the Apostle, meaning a spirituall life) *by the faith of the sonne of God.*

2 Because it assureth vs of Gods loue and kindnes to vs, and thereby perswadeth and euen prouoketh vs in all good conscience to serue him: the Apostle therefore who said, *I liue by the faith of the Son of God*, addeth, *who loued mee,* &c., whereby hee implieth that the loue of Christ made knowne to him, moued him to liue that spirituall life: for when a sinner once beleueth that God hath indeede so loued him, as to giue his onely begotten Sonne for him, his heart is so affected, as <sup>h</sup> *Dan. 13.16.* was, thinking what to render vnto God; but finding nothing to giue, he seeketh what may please God, & setteth himselfe in way of thankfulness to doe that <sup>i</sup> *Heb. 11.5.* (as faithfull <sup>j</sup> *Enoch*, who *had this testimony that hee pleased God*) being very fearefull to offend him, (as faithfull <sup>k</sup> *Joseph*, who being tempted to doe euill said, *how shall I doe this and sinne against God?*) This cleare conscience being a proper worke and fruit of Faith, must needes bee a sure note and evidence thereof: which the <sup>l</sup> *Tim. 1.5.* Apostle implieth by ioyning them together. They who indeede haue a good conscience, haue a sweet, sensible and powerfull prooef of the truth of their faith. I will

will therefore a little longer insist vpon this point, and distinctly shew,

I What is the ground or fountaine of a cleere conscience.

2 What the inseperable properties thereof are.

3 What the extent of it is.

These points I wil the rather note out, because they are further evidences and proofes of Faith.

Loue the  
ground of a  
cleare consci-  
ence.

*m 1 Job. 4.19*

*n Job. 15.5*

*• Hab. 3.4  
Gal. 5.20*

*p Gal. 5.6*

*a Luke. 7.47*

The ground-worke of a cleere conscience is loue: for Faith giueth assurance of Gods loue: a sence of Gods loue worketh loue to God: as fire causeth heate, so loue causeth loue, *= Wee loue God because he loued vs first.* And this loue stirreth vs vp to indeauour to haue a cleer conscience before God. I may not vnfitly resemble *faith, loue, and a cleare conscience to the sap, bud, and fruit of a tree:* *= the tree is Christ, the seuerall branches are particular Christians: the sap which runneth thorow all the seuerall branches, and is the very <sup>o</sup> life of them, is the spirit: that which receiueth and conueightheth the sap into every branch is Faith: the budde which first sprouteth out is <sup>p</sup> loue: the fruit which commeth out of that budde, and manifesteth all the rest, is that cleere conscience which now wee speake of: both fruit and budde spring out of the sappe, yet the fruite commeth immediately out of the bud: so both loue and a cleere conscience come from faith, but a cleare conscience immediately from loue. Our loue to God is it which maketh vs carefull to please him, fearefull to offend him. Wherfore first make tryall of faith by loue: for mark what Christ said of the poore penitent sinner, *= ma-*  
*ny sinnes are forgiuen her, for shee loued much.* What was  
*her**

her loue the cause of the forgiuenes of her sinnes? No: it was a fruit, a signe, a proole thereof: her sinnes being forgiuen, and the pardon of them revealed to her heart and conscience, shee loued Christ, and in testimony of her loue washed, wiped and kissed his feete. <sup>b 1 reb.4.19</sup> *Wee loue God because we are first loued: yea because the loue of God* <sup>c Rom.5.5</sup> *is first speredde abroade in our hearts by the holy Ghost,* where-by wee haue a sence of Gods loue to vs. Now because God, who cannot bee seene, hath left vs a visible image of himselfe, euen our brother, whom hee hath set in his owne steede, therefore our loue to God moueth vs also to loue our brother, and so <sup>d 1 reb.24.16</sup> *in deauour to keepe a cleare conscience before God and men.* <sup>e 1 reb.3.17</sup> *Saint Iohn* doth much <sup>f 4.10</sup> preesse the loue of our brother as an euident fruit & sign of our loue to God. Among other notes of true faith this especially is to be obserued, as a tryall of the weakest faith: when other notes faile, this may stand a poore Christian in great steede. The faith of many is so weake that it doth not pacifie their conscience, nor breede any ioy in them, yet it worketh loue: for aske one who is a weake, yet a true Christian, and findeth not in himselfe a quiet conscience, spirituall ioy, and such like euident testimonies (wherof I haue before speake, which argue a strong Faith) aske him if he loue God, he will not deny it, but say, *Oh I loue God with all my heart.* If he doe deny it, further aske, if hee bee not greeued for displeasing God, if his desire and indeauour bee not to please him: or yet further aske if hee loue not such as hee is perswaded loue God. Few that are indeed true Christians, and not ouerwhelmed with some violent temptations will deny these. Now these argue aloue to God in them, which must needs proue that they haue Gods loue in some

*pia fides sine  
charitate esse  
non vult.* <sup>20</sup>  
*ep.3.3,*

some measure reuealed to them, and that they beleue  
God loueth them, though sensibly they discerne it  
not.

A cleare con-  
science is al-  
ways a com-  
panied with a  
pure heart.

<sup>a</sup> 1 Tim. 1. 5  
<sup>b</sup> g. 2 Cor. 1. 12  
<sup>c</sup> h. 1 Thess. 5. 9  
<sup>d</sup> i 1 Sam. 16. 7  
<sup>e</sup> k 1 Cor. 17. 10

1 Pet. 2. 16. 1

<sup>f</sup> m Heb. 13. 18  
<sup>g</sup> n All. 24. 16

A cleare con-  
science ex-  
tendeth it  
selfe vnto al  
things.

<sup>o</sup> 1 King. 15. 5  
<sup>p</sup> a King. 23. 25  
<sup>q</sup> Luke 1. 6  
<sup>r</sup> Heb. 13. 18

2 The next thing which argueth a cleare conscience to be a fruit of Faith, is an inseperable property thereof, namely a *pure heart*.<sup>f</sup> These two doth the Apostle ioyne, and that together with faith and loue: yea, & hee placeth the testimony of a good conscience *in simplicity and godly purenesse*. Now <sup>h</sup> from Faith commeth purity of heart: for Faith hath immediate respect to God alone, who seeth not as man seeth, but <sup>i</sup> searcheth the heart, and trieth the raynes, and in that respect causeth a man to walke before him in truth, and with a perfect heart: therefore is true faith called *unfeigned faith*: so as hee that in truth dares say, <sup>k</sup> *Judge mee O Lord, for I haue walked in mine integrity*, hath a good evidence of Faith.

3 The last point is concerning the *extent* of a clear conscience, which is without restraint, and that in a double respect, 1 Of the <sup>m</sup> matter *in all things*. 2 Of the continuance <sup>n</sup> alwayes.

The generality of the matter hath reference to the rule of a good conscience, which is his reuealed will, to whom I desire to approue my selfe, and this is Gods word: because I desire to please God, therefore whatsoeuer I know to bee his will, I indeauour to doe. Thus did <sup>o</sup> *Danid*, <sup>p</sup> *Iosiah*, <sup>q</sup> *Zacharie* and *Elizabeth*, <sup>r</sup> *Pau*, & many other testifie their good conscience to Gods word, and thereby gaue prooefe of their true faith.

This extent of a good conscience respecteth rather the integrity of the heart, then the perfection of the worke: for perfection of the worke is a full and perfect ful-

fulfilling of all the commandments of God, wherunto none can attaine in this world.

Integrity of heart is a true and equall indeauerour to performe them all, & that though they seem never so contrary to our corrupt humor: for heerein lieth a maine difference betwixt faith vnfeighned, and hypocriticall. The lusts of an hypocrite rule him, and preuale ouer his faith: <sup>a</sup> in such things as crosse not his lusts hee can <sup>Mat.6.17,</sup> be content to obey, but no further: loath hee is to trie <sup>¶c.</sup> himselfe: hee indureth not that any other should trie him.

But vnfeighned faith controuleth all naturall concets and worldly desires: it maketh both reason and will to yeeld to Gods word and will: and so maketh a man ready to doe whatsoever hee knoweth to be Gods will: yea it breedeth an holy iealousie of himselfe (as <sup>b</sup> Job had of his children) so as hee is very carefull in examining his heart and waies, and willing that others should trie him, yea desirous that God would sift him, and discouer such hidden sinnes and corrputions as himselfe cannot finde out. Hence it followeth that

1 For sins past, which by his own, or other mens, or the Lords meane are found out & discouered, he is truly humbled, and giueth no rest to his soule till hee haue some assurance of pardon, as <sup>c</sup> David.

2 For the time present, because he findeth the flesh still remaining in him, hee maintaineth a strife and fight against sinne, as <sup>d</sup> Paul.

3 For fature times hee is watchfull that hee bee not overtaken, as in former times, as <sup>e</sup> David.

To this integrity of heart, a faithfull man may attaine. It is that which we daily pray for in the third petition

<sup>a</sup> Job.1.5

<sup>b</sup> 2 Sam.12.13  
Psal.51

<sup>c</sup> Rom.7.15,  
¶c

<sup>d</sup> Psal.119.32

tition : it is all that God exacteth: where it is found, is  
is a good evidence offaith. And it is the rather to bee  
noted because it is both an incouragement for a chri-  
ftian to endeauour to doe what hee can, knowing that  
his honest will shall bee accepted : and also a comfort  
against his manifould infirmities and imperfections,  
keeping a man from dispaire.

A cleare con-  
science indu-  
reth to the  
end.

c Riu.2.19

g Phili.3.13  
or

b Joh.7.38

For the continuance, a cleare conscience which pro-  
ceedeth from a sound faith neuer decaiyeth, nor yet stan-  
deth at a stay : but rather groweth and increaseth: as  
Christ said to the Church at Thyatira, *I know thy loue,*  
*service, faulcs, patience and workes, that they are more at the*  
*last then at the first.* The Apostle saith of himselfe, *that*  
*hee indeauoured to that which was before, and followed hard*  
*toward the marke:* and thereupon exhorteth others to  
bee so minded. This must needes bee a good evidence  
of faith, because faith is that which receiueth, and con-  
ueightheth in and from Christ such supply of grace, as  
maketh the beleauer grow vp thereby *he that beleueneth*  
*in me (saith Christ) out of his belly shall flow ryners of wa-*  
*ter of life.* By their continuance are many which had  
onely a temporary and hypocriticall faith discouered,  
who otherwise before they fall away, would hardly, if  
at all, haue been discerned.

That conscience which is thus grounded on loue, ac-  
companied with sincerity, and extendeth it selfe to all  
things which are pleasing to God alwayes, is that good  
and cleare conscience which is so much commended in  
the holy scripture: hee that is assured thereof (as the  
Apostle was, *Heb. 13.18.*) hath a sensible evidence of  
true faith.

Thus wee haue heard how faith may be gotten, and  
proued.

The third point is how it may bee preserued: which point is the rather to be deliuered to prevent two extremes, whereinto many are ready to fall. The one <sup>is over-secure boldnesse: the other over-childish fearful-boldnesse.</sup> For when men haue gotten and proued their faith, some thorow the pride of flesh are proane to bee insolent, and too much to boast of it: other thorow their weakenesse (which also ariseth of the flesh) to feare the decay and losse of it.

The ground of the former extreme is, that *Faith* is an immortall seede, which shall never cleane vtterly decay, and cleane fall away. This they know, and are able to proue by testimony of Scripture, and euidence of reason.

Though this ground bee very sound and orthodoxall, yet the collection which is made from thence is vnsound, and impious: for it crosseth Gods wiſdome, who hath ordained and revealed meanes for the preseruing and cherishing of that which hee hath appointed to continue to the end: wherefore wee are exhorted <sup>e Phl. 3. 12:</sup> to work out our ſaluation (though it be in heauen reſerued for vs) <sup>f 1 Pet. 1. 4:</sup> with feare and trembling. But, to prevent that illuſion let it bee noted, that a man if hee make not the better prooſe of his *faith* may bee deceipted, and take counterfeiſt for current, a temporary faith for iuſtifying faith: which if hee doe, then his ground faileth: for a temporary faith may cleane drie away, <sup>g Luk. 8. 13</sup> as the corne <sup>h 1 Cor. 13</sup> ſownen in ſtony ground: witneſſe <sup>i Simon Magus,</sup> <sup>j De-</sup> <sup>k 12 Tim. 4. 10</sup> <sup>l 1 Thes. 2. 13</sup> <sup>m</sup> and <sup>k</sup> many that beleueed in Christ. It is likely <sup>n 1 Thes. 2. 25</sup> that they which are ouer-bold, neuer thorowly tried the truth of their *faith*: for one note of true *faith* is an holy jealousy least *faith* ſhould decay.

<sup>a</sup>Thoughts

How farre  
sence of faith  
may be lost

2 Though true faith cannot totally and finally fall away, yet it may to their feeling be so farre gone, as it wil make them with heavy hearts to repent their proud boldnesse, and carelesse security. For

1 It may bee so couered ouer and smothered, as it cannot bee discerned: they can for the time haue noe assurance of it.

2 All the ioy and comfort of it ( wherewith they were formerly vpheld) may bee cleane taken away, and they even faint for want of it.

3 No fruits thereof may appeare, but they bee as trees in winter: little conscience of any duty, dull in hearing Gods word, cold in prayer, nothing remaining but a formall profession, if that.

4 Their consciences may proue a very rack, a greeuous torture and torment vnto them.

5 It is not like to bee recovered with a wet finger, with a light sigh, and a groanie: but they may call, cry and roare againe and againe before they bee heard.

6 When they recover it, it may bee they shall never attaine to that measure which once they had: if to that measure of the thing it selfe, yet not of the ioy and comfort of it: they may carry the greefe of this their folly to their graues.

For preventing these searefull effects, they who are tempted to this extreame must bee very watchfull ouer themselves, and seriously meditate of those premonitions which tend to this purpose, as a Let him that thinketh hee flandeb, take heed lest he fall. b Thou flandef by Faith, bee not high minded, but feare. c Take heede that no man fall away from the graces of God. d If any withdraw himselfe

a 1 Cor. 10.22

b Rom. 11.20

c Heb. 12.15

d 10.38

*himselfe, my soule shall haue no pleasure in him.*

The ground of the latter extreame is, that they feele <sup>a</sup> Over-chil-  
the flesh in them, they are very weake and prone to fall dish tearful-  
away: many in all times haue fallen away. nesse.

*Answ.* These that are thus tempted must know, <sup>Affurance in</sup> Christ.  
that the cause of our assurance is not in our selues, but  
in Christ our head, as wee lay hold of him, so hee fast  
holdeth vs: for there is a double bond whereby we are  
knit vnto Christ, one on Christs part, the other on ours.

*That,* is the *Spirit of Christ:* <sup>c 1 Joh.4.13</sup> *heereby wee know that we dwell in him, and hee in vs, because hee hath ginen vs of his Spirit.*

*This,* is our *faith:* for <sup>f</sup> *Christ dwelleth in our hearts by* <sup>f Epb.3.17</sup>  
*faith:* now though our *faith* should let goe her hold, yet  
Christs *Spirit* would not let goe his hold. This ground  
of assurance the scripture exprely declareth: for *faith*  
*Christ,* <sup>g</sup> *I know my sheepe, I give unto them eternall life,* <sup>g Job.10.17,18</sup>  
*and they shall neuer perish:* now marke the reason, *there*  
*shall not any pluck them out of my hand:* *My Father which*  
*gave them mee is greater then all, and none is able to take*  
*them out of my Fathers hand.* Wherefore the Diuell and  
all his adherents can doe no more, to put out the light  
offaith, and pluck vs from Christ, then all creatures on  
earth can to extinguish the light of the Sunne. For why  
the Sunne from whence this light commeth is farre a-  
bove all, they cannot come at it: so Christ on whom  
our *faith* is founded, is far aboue all our enemies: Christ  
must bee plucked out of Heauen if true *faith* vtterly fall  
away.

<sup>2</sup> Let the fore-named weake ones consider, that as <sup>The power of</sup> *Christs Spirit*  
*the flesh is in them to make them weake, so also the* <sup>in the weakest</sup>  
*power of Christs spirit is in them to make them strong.*

Though the spirit suffer the flesh somtimes to preuaile, it is not because the flesh is stronger then the spirit, or the spirit weaker then the flesh, but because the Spirit in wisedome will haue vs see our weakenesse, see in what need wee stand of the power of God, flie to God, depend vpon him: and at length the spirit will preual, and get full conquest.

3 As for the fals of other, wee know not what they were in truth.

To bee freed from this last temptation, they which are subiect thereunto, must seriously ponder those scriptures which set forth the certainty and perseuerance of faith, as *who soever belieueth shall not perish, but haue everlasting life:* *Whom Christ once loneth, hee loneth unto the end.* *The gifts and calling of God are without re-pentance, &c.* Thus though wee worke out our saluation with feare and trembling, yet shall we not be fearefull and doubtfull of the issue.

As a preseruatiue against those two poysonous positions, and as a meanes to keep vs in the right way from falling into any of the two extremes, diligent care must bee vsed to preserue and increase this pretious gift of faith: for if faith bee kept alive, so as it may beare sway in vs, it will keepe vs both from boasting and doubting.

**S**, How faith  
may be pre-  
serued and  
increased-

Two especiall points there bee which make to this purpose.

1 A conscientable and constant vse of the meanes which God to this end hath appointed.

2 Faithfull and hearty prayer for Gods blessing on those meanes.

The meanes are two. First, the ministery of Gods Word.

*Word.* Secondly, the administration of the *Sacra-*  
*ments.*

Wee haue heard before how faith was bred by the <sup>1</sup> By the word word; now the word is like to a kinde naturall mother which giueth suck to the child which shee hath broght forth: whereupon faith the Apostle, *as new borne babes* <sup>a 1 Pet. 2. 2</sup> *desire the sincere milke of the word, that yee may grow there-* <sup>b & 1. 13</sup> *by.* He had said before, that we were <sup>b</sup> *borne anew by the* word of God: heere he sheweth that the Word hath afur-  
ther vse, namely, to *make vs grow.* For by the Word the promises of God (which at first were made known vnto vs, whereby faith was bred) are againe and againe brought to our remembrance, the vnder and offer of them oft renewed, so as thereby our faith (which o-  
therwise might languish away thorow our owne weak-  
nes, and Satans temptations) is not onely preserued, but exceedingly quickened, strengthened, and increas-  
ed.

Our care therefore must bee diligently to frequent the publicke ministry of the Word, for by it Christ is lift vp in the Church, as the brasen serpent was in the wildernes. Yea alio to read and search the Scriptures in families, and with our selues alone.

The Sacraments are purposely added for this end, to strengthē our faith, which they do two wayes. I they are Gods <sup>c</sup> *seales added vnto his word, to ratifie his word,* that by two immutable things (Gods promise, and Gods seale) (wherein it is impossible that God should lie) wee might haue strong confidence. Secondly, they doe as it were visibly set before our eyes the sacrifice of Christ (which is the ground-worke of our faith (so as in <sup>d</sup> by them Jesus Christ is even <sup>e</sup> *crucified among vs.* <sup>d Gal. 3. 1</sup> <sup>e</sup> The

<sup>8 Rom. 4:11</sup> \* The Apostle noteth, that Abram after hee beleueed, received the signe of circumcision: and withall rendreth the reasoun, because it was a seale of the righteousnes of the fasth which he had: therefore it serued to the confirmation and preseruation of his Faith. To this end <sup>8</sup> Philip baptizeth the Eunuch after he beleueed.

<sup>14 Acts 8:37</sup>

Vse

God in wisdome hauing ordained these meanes to cherishe our Faith, wee ought to bee coniscionable in a frequent vse of them, otherwise shal we shew our selues rebellious against God, and iniurious to our owne soules.

<sup>3 By prayer.</sup><sup>g Luke 11:31</sup>

2 Prayer is that meanes which God hath appoyned to obtaine all grace, all strength of grace, yea and a blessing vpon all his ordinances (as I will after shew) so that it must needs in that respect bee a notable preseruatiue of Faith. Besides by prayer wee make our selues after an holy manner familiar with God, and so haue more and more euidence of Gods loue and fauour to vs, whereby our Faith must needs bee much strengthened. When Satan desired to winow the Apostles, what meanes did Christ vse to preserue Peters Faith: *& I have prayed (saith hee to Peter) for thee that thy Faith fail not.* Thereby Christ also teacheth vs what wee must doe to preserue our Faith. After that once Faith is bred in vs, in Faith wee may pray that it fail not, but wee cannot so pray to get Faith. A man that heareth the sweet promises of the Gospell, and withall heareth that Faith is that meanes whereby the benefit of them is receiuied, may earnestly wish for Faith, & desire God to giue it him: but in Faith (which yet he hath not) he cannot pray for faith, as after he hath it, he may for the preseruation of it: therefore faithfull prayer is

a proper meanes to cherish, keepe, strengthen, and increase Faith.

The last point obserued out of this exhortation is,  
*How Faith may bee well vised..*

The Apostle doth not simply say, *take Faith*, but ad-  
deth this resemblance *shield*, saying, *take the shield of*  
*faith*, teaching vs thereby that wee must vse Faith as  
souldiers vse their shield. I shewed before how soul-  
diers vse to hold out their shields against all the assaults  
and weapons of their enemies: to keep themselues safe  
they vse to lie vnder their shields, and so couer and de-  
fend their bodies: thus must wee shelter our soules by  
Faith, holding it out against all spirituall assaults, and  
(as I may so speake) lie euuen vnder it. This in generall  
is done by resting on Gods promises, which are the  
ground-work and rock of our Faith. For by true Faith  
wee doe not onely giue credence to the truth of Gods  
promises, but also trust to them, and build vpon them,  
assuring our selues that they shall bee effected to our  
good, and \* so remaine secure whatsoeuer fall <sup>a 2 Chrys. 10.20</sup> out.

This vse is to bee made of faith, both in prosperity,  
and in aduerytys.

In prosperity it hath a double vse.

1 It maketh vs acknowledge that it is the Lord  
which hath so disposed our estate, <sup>b</sup> as *Salomon did*,  
saying, *the Lord hath made good his word*; &c. <sup>c King. 8.30,</sup>

2 It maketh vs rest vpon God for the time to come,  
that all shall goe well with vs, <sup>c</sup> as *Daniel did*. Heervpon  
also faithfull parents exhort their children to trust in  
God: yea quietly they commend their owne soules into  
Gods hands, & commend their children to Gods prou-  
vidence

<sup>d</sup> How  
faith may bee  
well vised

Faith is vised  
as a shield  
resting on gods  
promises.

a 2 Chrys. 10.20

Two vses of  
faith in pro-  
sperity.

b King. 8.30,

24

c Psal. 16.5

or

\* Habet  
fides oculos  
sunt quibus  
quidammodo  
videt verum  
est quod non-  
dum videt.  
Aug epist. 85

g Offic. 6. 1, 2

Two helpe  
of fath.

2 Remem-  
brance of pro-  
mises.  
h Psal. 119. 11  
i 50

It is dan-  
gerous to forget  
Gods promi-  
ses.

k Heb. 12. 3, 5

dence, and that vpon this ground, exhorting them also to depend on God, as Dauid did, 1 Chro. 22. 11. and 28.9. For \* *faith hath eyes whereby it doth after a manner see that to be true, which yet it feeth not.*

In aduersity it hath also a double vse.

1 It upholdeth vs in the present distresse, when else wee know not what to doe : instance *Dauid* (1 Sam. 30.6.) and *Iehosaphat* (2 Chro. 20. 12.)

2 It moueth vs patiently to \* wait for deliuerance for God hauing promised to giue a good issue, Faith resteth vpon it, euen as if it were now accom-  
plished.

Thus in generall wee see how faith hath his vse al-  
wayes in all estates : I will further more particularly shew how we come to shelter our soules vnder Faith. For this, two especiall things are requisite.

1 A faithfull remembrance of Gods promises.

2 A wise and right application of them.

For the first, *Dauid* <sup>h</sup> *hid* Gods promises in his heart: thus it came to passe that those i promises vpheld him in his trouble, and hee receiuued admirable comfort by them. Assuredly if the beleueer doe call to minde Gods promise of succour and redresse in his distresse , it will quiet him for the time, and make him rest in hope till hee inioy the accomplishment of that promise. While a beleueer well remembreth , and duely considereth what great and excellent promises are made , how mighty, faithfull, and mercifull he is that made them, hee thinketh that the world may bee as soone overthrowne, as his Faith. But the letting of Gods promises slip out of his memory , is that which maketh him faint. The Apostle hauing <sup>k</sup> secretly intimated unto

he Hebrews their fainting, declareth the cause thereof, by telling them *they forgoe the consolation*: for that which is not remembred is as not knowne. Now Gods promises being the ground and very life of Faith, what vse of Faith can there bee, if Gods promises bee unknowne, or (which for the time is all one) not remembred. As a lampe will soone bee out if oile bee not continually supplied: so faith, if it bee not nourished with continuall meditation of Gods promises, will soone fail.

*Sicut lucerna  
nisi ei submini-  
straverit oleum  
extinguatur,  
sic fides nisi af-  
firatur nra-  
tura meditata-  
ribus scriptu-  
ratur. Chrys. in  
Mat. 25*

By way of exhortation let vs bee stirred vp to search Gods word, where his promises are treasured vp: and note what promises are there made for our comforre and incouragement: yea let vs vse the helpe of others, especially of those to whom <sup>1</sup> *God hath giuen the tongue* <sup>1 IIsa.50.4</sup> *of the learned*: yea among and aboue all others of them whom God hath placed in his steed, to whom <sup>m 2 Cor.5.19,</sup> he hath <sup>20</sup> committed the word of reconciliation: let vs vse their helpe for the finding out of Gods promises, and hauing knowledge of them, oft meditate aud thinke on them, that so they may be the more firmly imprinted in our memories, as in a good treasurie and store-house, and the more ready to bee brought forth for our vse, like that <sup>3</sup> *good houſholder which bringeth forth out of his trea-* <sup>3 Mat.13.52</sup> *ſure things both new and old*: as wee vse our memories, so shall wee finde them ready to helpe vs in time of need: <sup>4</sup> *God therefore prescribed vnto his people diuers helps* <sup>4 Xom.15.38</sup> *for their memories.* <sup>5 Deut.6.7, &c.</sup>

In the second particular helpe (which is a wise and right application of Gods promises) consisteth the greatest vse of faith, for which we haue need of the *Spitit of wiſdom and reuelation.* <sup>6 Right  
application.</sup>

The promises of the Word are declarations of Gods fauour towards man, and of his prouidence ouer him for his good, for it pleased God as to take care of man, and to prouide for him all things needfull, so before hand to make faithfull promises to him thereof, to uphold him till the time of the accomplishment of them. Now for the better application of them, we are to consider both the promises themselves, and the person to whom they are made.

In the promises three things are to bee obserued. first the matter contained in them. Secondly, the kinde or quality of them. Thirdly, the manner of propounding them.

**G**eneral p. **r** The matter of Gods promises is either generall concerning supply of all good things, and deliurance from all euill: or particular concerning the severall particular estates, and needs of men.

**p Gen. 3.15** That first promise which God made to man after his fall (*r he shall breake thine head*) was a generall promise: for by it is promise made of Christ Iesus, and of that full redemption which Christ should make for man. So

**g Gen. 12.18** that promise which God made to *Abram*, *\*in thy seed shall all the nations of the earth be blessed*: heere is all happinesse in Christ promised to all the faithfull. And that which the Apostle setteth downe, *\*all things shall worke together for the good of them that loue God*, &c. and againe *b all things are yours*, that is, all things tend to your

**a Rom. 8.28** good, and helpe forward your happiness and saluation. Many other like generall promises there bee in the Scripture, which are the rather to bee remembred, because they extend themselves to all estates, to all conditions, and to all kinde of distresses whatsoever, so that

**b 1 Cor. 3.23**  
Why general  
promises are  
to bee obser-  
ued

if wee cannot call to minde particular promises, fit for our present estate , wee may vphold our selues with these generall promises. For example , when the Diuell or any of that serpentine brood assault vs , remember wee that all that they can doe is but to nibble at our heeles , hee shall never bee able to crush our head,to destroy our soule: yet his head shalbe crushed, he vtterly vanquished: if wee be in any misery,remember we that blesednesse is promised vnto vs, and blessed shall wee bee. If any thing seeme to make against vs, this is promised to bee the issue,that all shall turne to our good.

Particular promises fit for our particular estates and needs are added to the generall,because wee are weake, and subiect to slip, and cannot well apply, & rest vpon the general promises. These are very many,I will indeauour to draw them to some distinct heads.

Why particu-  
lar promises  
needfull.

They concerne this life, or the life to come. Those for this life are of temporal,or spiritual blessings. For the life to come, heauenly and glorious things are promised .

Promises of tempo- { supply things needfull.  
rall things are to { remoue things hurtfull.

For supply of things needfull, it is saide, \* *Nothing*  
*shall be wanting.* \* *All things shalbe ministred.* \* *God shall ful-*  
*fill all your necessities,* &c. Besides there are other parti-  
cular promises fitted to our severall necessities: to such  
as want meate, drinke, or apparell , Christ hath said,  
\* *Bee not carefull for your life, what yee shall eate, or what yee*  
*shal drink, nor yet for your body what yee shall put on,* &c. *your*  
*brauenly Father knoweth that yee haue need of all these things.*  
They which desire to haue yet more particulars , let  
them read, *Leu. 26.4,5.* &c. and *Deut. 28.1,4.* &c.

c Psal. 34.9  
d Mat. 6.33  
e Phil. 4.19

In the scripture are further to bee found particular  
promises

promises for orphantes, widowes, captiuies, &c. likewise  
for time of warre, famine, sicknesse, &c.

If now wee want any needfull thing, the vse of Faith  
is to make vs rest vpon these and such like promises: for  
if they bee rightly beleueed, they will make vs cast our  
care on God that careth for vs, and moderate our im-  
measurable carking after them; mouing vs patiently to  
waire for the accomplishment of our desire, or con-  
tentedly to want what God denieth.

<sup>b Psal. 50.15</sup>  
<sup>i & 91.10, 11</sup>  
<sup>ii</sup> For remouing things hurtfull, and deliuering vs out  
of troubles, God hath expressly said, <sup>b</sup> *I will deliuer  
thee. i There shall none euill come unto thee: The Angels  
haue charge ouer thee, to keape thee in all thy wayes, lest thou  
dash thy foote, &c.*

<sup>k 1 Th. 5.18, 16</sup>  
<sup>l Exo. 14.13</sup> Heere then the vse of Faith is this, that if wee bee in  
any trouble, these and such like promises make vs rest  
quiet, patiently expecting the issue that God will giue,  
and that without prefixing any time (for <sup>k</sup> *be that bele-  
ueuth maketh not hast*) or prescribing any meanes to him,  
(as faithfull Moses when hee said, <sup>l</sup> *Stand still and see the  
saluation of the Lord, &c.*)

<sup>m Isa. 31.33</sup>  
<sup>o</sup>  
<sup>n Luk. 11.13</sup> For spirituall matters, wee haue many most comfor-  
table promises, as that <sup>m</sup> *God will bee our God, we shalbe his  
people, we shal all know him: he will forgiue our iniquities:  
he will write his Law in our heart: n he will giue the holy  
Ghost to them that desire him, &c.* So there are many par-  
ticular promises for particular graces as for faith, hope,  
ioue, &c. and for growth and increase in these.

The vse of Faith heere is to uphold vs against our  
manifold defects, infirmities, and imperfections. For  
first it giuerh euidence to our soules, that the graces we  
haue are the gifts of God, because God promised them;  
Secondly

Secondly, it maketh vs rest on God for perfecting of  
that good worke which hee hath so gratiuously begun ;  
*I know whom I haue beleueed (saith Saint Paul) and I am* <sup>a 2 Tim. 1.12</sup>  
*perswaded that hee is able to keepe that which I haue committed to him, &c.*

For promises of heauenly things the scripture is e-  
very where plentifull: that <sup>b</sup>the soul shal at the dissolu- <sup>b Luk 23.43</sup>  
tion of the body goe immediatly to heauen, that <sup>c</sup> the <sup>c 1 Cor. 15.23</sup>  
body shal rise againe, and <sup>d</sup> bee made like to the glori- <sup>d Pbil 3.21</sup>  
ous body of Christ: and <sup>e</sup> wee <sup>e Mat. 25.34</sup> inioy everlasting happi-  
nesse, with the like.

The vse of faith in regard of these is to vphold vs  
with the expectation of that heauenly happines which  
is promised, yea though we be heere destitute of world-  
ly things, and in many troubles and tribulations.

2 For the kinde of Gods promises some are abso- The kinds of  
lute which God hath simply and absolutely determi- Gods promi-  
ned to accomplish euен as they are propounded: as <sup>es.</sup>  
before Christ was manifested in the flesh, <sup>f</sup> the pro- <sup>f 1 Th. 7.14</sup>  
mise of the *Messiah*, and <sup>g</sup> of calling the Gentiles: since <sup>g 42.1</sup>  
that time the <sup>i</sup> promise of calling the Iewes, and of <sup>i Rom. 11.26</sup>  
<sup>k</sup> Christs second comming in glory. <sup>l</sup> All sauing, san- <sup>l Mat. 24.30</sup>  
ctifying graces, being absolutly necessary to saluation, <sup>m 8</sup>  
are thus promised to all Gods children: and <sup>n</sup> the con-  
tinuance and perseuerance of them vnto the end, and  
also the end and issue of all <sup>p</sup> *eternall life.* <sup>n Job. 10.28</sup>

The vse of faith in these is to vphold vs against all  
feare and doubt, euен when we haue not a sensible feel-  
ing of them: for God (who is able to performe what-  
soeuer hee hath promised, and true and faithfull in all  
his promises) hauing absolutely promised such and  
such things, though all things in heauen and earth  
should

<sup>2</sup> Condition-  
al promises.

should seeme to make against them, yet would faith  
beleeue them.

<sup>• Lk. 16. 30</sup> Other promises are conditional, which are no further  
promised then God in wisdome seeth to be most meete  
for his owne glory, and his childrens good. Thus are  
promised,

1 All temporall blessings, <sup>•</sup> which Lazarus an holy  
Saint wanted.

2 Freedome from all crosses and troubles. What  
Saint hath not had his part in some of them? who hath  
been freed from all?

3 Freedome from al temptations. As our head was  
tempted, so haue his members from time to time.

<sup>p. 1. Cor. 13. 8,  
&c.</sup> 4 Leſſe principall graces, which are called restraining  
graces, being giuen rather for the good of others,  
then of them who haue them. <sup>¶</sup> These the spirit distri-  
buteth ſeverally, not all to every one, but ſome to one,  
ſome to an other.

5 The measure of ſanctifying graces: for though  
every Saint hath every ſauing grace in him, yet hath he  
not a like measure: ſome haue a greater, and ſome a  
leſſe.

Admirable is the vſe of faith in these conditionall  
promises: for it maketh vs ſo to truſt to Gods power,  
as wee ſubiect our ſelues vnto his will, as <sup>¶</sup> the Leper

<sup>¶ Mar. 1. 40</sup> <sup>¶ Dan. 3. 17, 18</sup> who ſaid, If thou wili thou canſt make me cleane, & thofe  
three conſtant ſeruants of God, who ſaid, Our God is able  
to deliuer vs from the hot fiery furnace, and hee will deliuer  
vs out of thine hand O King. But if not, he is knowne to thee  
O King, that wee will not ſerue thy Gods, &c. For Faith  
peruadeth vs that God is wiser then our ſelues, and  
that hee better knoweth what is good for vs then wee

our

our selues doe, and so moueth vs to resigne vp our selues wholy to Gods good pleasure.

This is the generall vse of faith in respect of these conditionall promises, it bath also other particular vses, as

1 For temporall things, so to rest on Gods promise, as wee beleene God will either supply our wants, or inable vs to beare them : as God had taught *Paul*  
*how to want.*

2 For crosses, so to beare them, as being assured that God will either free vs from them, as hee deliuered *Iob*: or affit vs and inable vs to beare them, \* and turne them to our good.

3 For \* temptations that God will stand by vs, and give a good issue.

4 For restraining and common graces, so to content our selues, as wee doubt not but to haue such as shall bee needfull to our salvation, which also is to bee applied to the measure of sanctifying graces, according to that answere of God to Saint *Paul*, *? My grace is suffi-* <sup>\* 1 Cor. 10. 13</sup> *cient for thee.*

3 For the manner of propounding Gods promises, they are either expressly declared, or else by consequence implied. Expressly promises are either generally propounded to all: of these wee haue heard before: or else particularly applied to some particular persons: some of these are such as are not proper to him alone to whom in particular they are directed; but for the good of others also. If we find such needfull for vs, it is the vse of faith to apply them to our selues with as strong confidence as if they had beeene directed to vs. <sup>a</sup> *Heb. 13. 5* This \* the Apostle teacheth vs to doe: for where God made

The divers  
manner of ses-  
ting downe  
Gods promis-  
ses,

b 105.1.9

made a promise to *Iosua*, ( <sup>b</sup> *I will not faile thee, &c.*) the Apostle applieth it to all Christians. The ground of this application is taken from Gods vnchangeable and impartiall manner of dealing : the same God that hee is to one faithfull man, the same he is to all. If therefore hee would not faile *Iosua*, neither will hee faile any.

By consequence promises are implied, either in the examples, or prayers of faithfull Saints.

c 132.3.11

*In their examples*, by those blessings which they have injoyed , for that which God bestoweth on one, hee is ready to bestow on every one to whom it is needfull: Gods giving it to one is a promising of it to al. So as we may with as strong confidence depend vpon God for such needfull things, as if God had expressly promised them. Thus doth Saint *James* vrge that end which God gaue to *Job*s troubles, as a ground of our faith, to make vs wait for a like deliueraunce in our troubles.

*In their prayers*, by those things which they have praied for in faith and obtained. There faithfull calling vp on God, and Gods gracious hearing of them, are as much as a promise, that God in such and such things will heare vs calling vpon him : thus did *David* make this a ground of his faith. *Psal. 22.5.*

The vse of faith in these implicit promises is to perswade our hearts that God will deale with vs as he hath in former times dealt with his faithfull children.

The last point to be noted for the right application of Gods promises, is the persons to whom they belong.

Here note two points,

1 Who

1 Who are the righteous heires and children of Gods promises.

The persons  
to whom Gods  
promises be-  
long

2 How these heires are qualified.

1 For the first, Christ Iesus the true naturall Son of God, as he was *Emanuel, God with us*, our head and our redeemer, is properly the heire of all Gods promises, *In him they are yea and Amen*: that is to say,

c 2 Cor.1.20

In him they are propounded, ratified, and accomplished: this is evident by those generall promises which are the foundation of all the rest. *f He (that is Christ) shall  
break thine head. g In thy seede (that is Christ) shall all  
the nations of the earth be blessed.* Now how is Christ the heire of Gods promises? as a priuate person? onely in himselfe? No verily: but as a publick person, as the head of a body: for Iesus together with all the Saints, which were giuen him of his Father, make but one mysticall body, *which is Christ*: so as all the faithfull together with Christ are heires of the promises; they, & they alone haue a right vnto them: so as what the Apostle saith of godlinesse, I may fitly apply to faith, which is the Mother of all Godlinesse, *k Faith is profitable unto all things, which hath the promise of the life present, and of that which is to come.* Both generall and particular promises, promises of earthly, spiritual, & heauenly things; conditionall, and absolute promises: all promises belong to the faithfull.

2 For the second, the seuerall conditions and qualities of the persons to whom seuerall promises are made, are exceeding many: somtimes they are made to faith, somtimes to obedience, somtimes to vprightnesse, to cheerefulnesse, to constancy, to loue, to feare, to such as mourne, hunger, are heauy laden, to such as pray,

heare Gods word; keepe his commandements, to the fatherlesse, widows, captiues, poore, sicke, &c. It is not possible, neither yet is it needefull that I should reckon vp all: they are heere and there to bee found throughout the scripture.

The vses of faith in respect of the persons to whom the promises are made, are these.

1 To assure vs that wee are they to whom they appertaine.

2 To make vs apply them to those feuerall qualities which wee finde in our selues, as if wee hunger, to believe we shall be satisfied, if wee mourne, that we shall be comforted, and so in the rest.

3 To make vs expect the accomplishment of them, according to our feuerall needs: as when wee are in any trouble to expect *deliueraunce*, when tempted *af- fiance*, when in want, *releefe*, &c.

Thus (as distinctly as I can) haue I shewed how the shield of faith may be vsed.

Hethereto of the matter of the Apostles exhortation. The motiue whereby he inforceth his exhortation followeth: wherein is contained the seventh generall point to be deliuered in this treatise of *Faith*, which is *the benefit and power of faith in these words*;

*Wherewith ye shall be able to quench all the fiery  
dares of the wicked.*

**T**He Apostle heere vseth another metaphor. His manner of phrase may at first sight seeme to bee improper, *that a man should take a shield to quench fire: a shield*

sheild is rather to keepe off a blowe. But if wee well note the drift of the Apostle, and also the manner of framing his speeche, wee may finde that it is not so improper as it is taken to bee. For first hee saith not, *by the sheild yee quench*, but *by it yee shall bee able to quench*. <sup>1 Cor. 15. 52. 1 Thess. 5. 8.</sup> Againe hee saith not simply, *whereby yee shall be able to quench darts*, that had beeene improper, but hee addeth *fiery*. Thus because Satans temptations are as *darts*, & as *fiery darts*, he vseth the metaphor of a *sheild*, in opposition to the one, and the metaphor of *quenching* in opposition to the other. Thus wee see that the Apostles speech is proper inough, answering two metaphors in their seuerall kindes : A *sheild* in relation to *darts*: *quenching* in relation to *fiery*.

Besides hereby he declareth a double benefit of faith: A dobl. bene-  
fit of faith  
one to protect vs from Satans temptations, that they annoy vs not : the other (if they doe pierce and wound our soules) to cure the hurt which they haue done.

To amplifie this benefit of faith, the Apostle describeth our enemy by his malitious and mischeious nature (*the wicked*) (or, as the originall with an emphasis setteth it downe *that wicked one*) and his temptations, <sup>1 Tim. 1. 12.</sup> by the kinde of them vnder this metaphor *darts*.

Of the nature of this *wicked one*, I haue spoken before on *verse 12.*

For the metaphor, a *dart*, is a kinde of weapon that is flung, flung, or shot at a man farre off, which if it hit him, will deeply pierce him, and soarely gall him. I shewed before how wee were oft forced to *wrestle* with Satan, and to grapple with him hand to hand. Here is shewed that he hath also *darts* to shoothe at vs a farre off, so as hee can pierce and wounde vs when wee see him

c Rev.12.15

not:hee can send at vs though hee come not to vs. As when <sup>c</sup> the dragon could not come at the woeman, he cast waters after her. This wocman is the Church; the red dragon, Satan; waters, his manifold temptations or darts. Thus wee see that

*Obs.*  
Satan can e-  
very way an-  
noy vs  
*Use.*

*The Diuell can every way annoy vs,* both at hand and afarre off: when he is suffered to come to vs, and when hee is restrained and kept from vs.

How can wee now at any time bee secure? doth it not stand vs in hand to watch alwaies,alwaies to be w<sup>d</sup> armed, and haue this shidle of faith?

That the benefit and power of faith may be the bet-  
ter discerned, I will shew more distinctly,

- 1 What these darts are.  
2 How they are kept off.  
3 Why they are called *dartes*.  
4 How they are quenched.

Some take afflictions to be meant by darts.

What are Sa-  
tans darts

*Answ.* Theere is an other proper peece of armour to defend vs from the hurt of them, namely, *the preparation of the Gospell of peace.*

Other take all sinnes, and all prouocations to sin, to bee heere meant.

*Answ.* This must needs bee too generall: for thus should the seuerall peeces of armour, and their distinct vyses bee confounded. The brest-plate of righteou-  
nesse is the proper fence against such temptations.

*Diabolus in va-  
riis desparasi-  
onis cogitati-  
onis nos immi-  
tit, quo exclu-  
dat in Deum  
explicacionem.  
Chrys paren. ad  
Tbeod.*

I take the darts heere spoken of to bee those seuerall and sundry temptations which the Diuell vseth to drawe vs to doubt of that helpe wee haue in God, and to dispaire: for oft hee casteth sundry thoughts of dispaire into vs, that hee might shut out all hope in God, and so draw vs into perdition. Thus afflictions, so far

forth as the Deuill vseth them as meanes to disquiet and vexe the soule, may bee here vnderstood: and likewise all sinnes and prouocations to sinne, as they tend hereunto. These temptations where they light and fasten pierce deepe. Satan let store of these flie against Job, they fell on him as thicke as haile-stones : *dispaire* was it which Satan sought to bring Job vnto by depriving him of his cartell, goods, children, and all that hee had : by striking his body all ouer with soare botches and boiles. The contradicting speeches of Job's wife & friends (the instruments of Satan heerein) tended to this. These darts also he let flie apace at David, as appeareth by the many complaints of David: yea , hee flung some of these at Christ in the <sup>d Mat. 4.3</sup> wildernesse, in the <sup>e & 26.37, &c;</sup> garden, and on the <sup>f</sup> crosse- No darts so wound the <sup>e & 27.46</sup> body, as these wound the soule where they fasten.

2 These darts are onely kept off by *Faith* : for faith alone giueth vs assurance of Gods loue : by it we so rest <sup>Faith onely</sup> keepeth off the darts of Satan. *Though bee slay mee yet will I trust in him,* saith Job. <sup>g Job.13.15</sup> Read Psal. 3. & 91. & Rom. 8. 38,39. The stronger our faith is, the better are we fenced against these temptations : the weaker our faith is, the deeper doe they pierce : yea if they preuaile against vs, it is because wee want this shield, or at least haue let it fall, and so for the time want the vse of it, therefore (a) S. Peter ex- <sup>a Pet. 5.9</sup>horteth to be *stedfast in the faith*, while we resist the Diuell; as if he had said *ooke to your shield, keep it safe, bould st out manfully against all the darts of the Diuel.*

3 They who by these Darts vnderstand afflictions, say they are called fierie because afflictions are <sup>tansfery darts</sup> What are Sa-

greeuous to the flesh, they who vnderstand sins, because as fire they kindle one another and so increase. *Ans/w.* But there is an higher matter here ment, for the metaphor is taken from malitious mischieuous enemies who poysone the heads of darts, and arrowes, and bullets which they shooe at men: these poysoned things being of a fiery nature, if they peirce into a mans flesh, lie burning, and tormenting the body, and continue to inflame it more and more, till they haue soaked out the very life of a man, if in time they be not cured: thus the forenamed temptations of Sathan tending to doubt and dispaire (if they fasten) vexe, greue and torment the soule, burning and festring therein, till they bring a man to vtter destruction, if the fire and heat of them be not slaked and taken away. It must needs be great burning, great anguish and vexation that made

b Psal. 6.1.3.6 Danid cry out and say, (b) O Lord rebuke mee not in  
 c & 31.9.10 thy wrath, &c. my bones are vexed: my soule is also  
 & 32.3.4 sore vexed, &c. I fainted in my mourning, &c. (c) I  
 am in trouble, mine eye, my soule and my belly are con-  
 sumed with griefe, &c. I roared all the day. (d) Much  
 more bitter exclamations did Job send forth, and yet  
 what men were these? what excellent worthies of  
 the Lord? if the fiery venom, and burning poysone  
 of Sathans darts so tormented such men, men of  
 admirable faith, how doe they torment men of  
 weake faith, yea men of no faith? (f) Iudas was so  
 tormented thereby, that his life was an vnsupporta-  
 ble burden vnto him, hee could not indure it, but  
 made away himselfe, as many other haue done in  
 all ages.

f Mat. 27.5

4 The onely meanes to coole this scorching heate, and to asswage this burning, is the bloud of Christ : and faith onely is the meanes to apply the efficacy of Christs bloud to our soules : by faith therefore, and by nothing else, may these fiery darts be quenched. As balson, and such other medicinable oyles which Chirurgions haue for that purpose, being applied to that part of a mans body which is inflamed with the forenamed poysnous weapons, asswage the heate, drue out the poysn, and cure the flesh : so faith, which applyeth the vertue of Christs Sacrifice, to a perplexed and troubled soule, dispelleth the inward anguish thereof, pacifieth and quieteth it, and so cureth the wounds thereof. The faith of *Daniel* did thus cheere vp and refresh his soule after it had beene perplexed ; in which respect hee faith vnto his soule , *s. Why art thou cast downe, and vngniet? waste on God, &c.* Thus h againe, i and againe hee cheereth vp his soule : this also drew the fiery poysn out of *Iobs* soule , as that speech implieth *k though bee slay mee yet will I trust in him.*

*s. Psa. 43. 6.  
h 43. 5.*

*k Job. 13. 15.*

Are temptations to despaire, peircing darts? *I Vse.*  
fiery darts? Keep them off as much as possi- *Yeeld not to  
bly may be. As wee feare to drinke poysn, let vs despaire.*  
feare to despaire. It will be a fiery burning poysn in our soule, that will yeeld vs no rest; as wee see in such as are ouercome thereby. Let vs not dare to yeeld vnto it; but though God should seeme to be so angry with vs as to kill vs, yet with *Job*, to trust in him. For this end we must suffer faith to haue the upper place in vs, euен aboue tense and reason too.

*Quid diffidit,  
Iannini boni bo-  
nitatum mai-  
r. in sua equi-  
tia non sentit.  
Aug. dezer.  
Jan. cap. 5.*

and for this end looke vnto God , and duely weigh  
both what he promiseth , and why hee maketh such  
grievous promises to vs : and looke not to our selues  
and our owne deseruings , but rather know that  
Gods mercie is as an ocean in comparison of the  
drops of our sinnes : they that despaire, little con-  
sider how much greater Gods goodnesse is , then  
their sinne.

## 2 Vse.

Wretched are  
thy who  
want faith.

In how wretched a condition doe they liue, who  
are destitute of Faith! they lie open to all the  
fiery , burning , tormenting temptations of the Di-  
uell , they haue no meanes to preuent them, none to  
quench them when they are wounded in consci-  
ence. This fire must needs either stupifie all their  
spirituall senses , dry vp all the life of the Soule, and  
take away all feeling : or else torment them intole-  
rably without all hope of redresse , as *Cain, Saul, Ia-  
das*, and such like were tormented. It were much  
better for a man not to be , then not to belieue.

## 3 Vse.

The vertue of vertue hath it in it selfe? what benefit doth it bring  
Faith.

What an admirable vertue is Faith? what  
vnto vs? what Christian soldier ( that is wise, and  
feareth these fiery darts ) dares enter into the bat-  
taile without this balsom? The maine and principall  
end, for which the Apostle here setteth downe these  
benefits of faith, that which especially he aimeth at,  
is, to commend vnto vs this precious guift , so as it  
may be a strong motiue to vrge all the forenamed  
points concerning faith , whereof we haue spoken  
before; and to sturre vs vp diligently to labour and  
use all the meanes we can , First, to know what true  
faith is, Secondly, to get it, Thirdly, to proue it,

Fourthly

Fourthly, to preserve and increase it, Fifthly, well and wisely to vseit.

Behould here a sure ground of much comfort and great encouragement, euen to such as are weake, & by reason of their weaknes, or else through the violence of some temptation, haue let fall their shield, so as Sathanis fiery darts haue touched their conscience, and pierced their soule. Let them not therupon vtterly despaire, and yeeld themselues ouer to Sathanis power, but know that yet their faith may stand them in stead, that yet there is a further use of it, not onely as a shield, but as balsom to draw out the fire, to quench it, and cure the wound. <sup>a</sup> The word which the Apostle here vseth, implieth (as we haue shewed) a recouering, resuming, and taking vp againe our shield. Let not therfore our faintings, failings, and spiritual wounds put vs out of all hope, as if death and destruction, without all remedy and recovery, must needes follow thereupon: But rather let vs with all speed haue recourse to Gods promises, and to Christ Iesus the true heire of them, and <sup>b</sup> Luk. 22.62. so renew our faith as <sup>c</sup> Peter renewed his, when he looked vpon Christ.

4 Vſe.

Spirituall  
wounds may  
be cured.

§. 8. Sathan's

wiles against  
faith.

Sathan most  
of all assau-  
teth our faith.

The last point yet remaineth, which is to discouer the manifould wiles which the Diuell vseth against this heauenly guist, and to shew how they may be auoided. Wee haue heard before how he laboureth to spoile vs of the Girdle of truth, Breastplate of righteousnes, and Shoes of patience, but his best wit and greatest force is bent against the Shield of faith. The first assault made against *Eve* was in regard of her faith, <sup>d</sup> Hath God indeede said &c. <sup>e</sup> Gen. 3. 1.

<sup>e</sup> Mat. 4. 3. so against Christ, (<sup>c If thou be the Sonne of God &c.</sup>)  
<sup>f</sup> Psal 78. 2. Herein did he oft tempt the <sup>f</sup> Israelits, yea and  
<sup>g</sup> Num. 20. 12. Moses <sup>g</sup> also in the wildernes. <sup>h</sup> This was it for which  
<sup>h</sup> Luk. 22. 32. he desired to winnow Peter; and for which <sup>i</sup> Paul fea-  
<sup>j</sup> Thess. 3. 5. red least he had tempted the *Thessalonians*. Lamen-  
table experience sheweth how mightily he preuail-  
leth by this temptation: in time of persecution he  
bringeth men hereby to renounce their profession:  
and hereby at all times he bringeth many to the ve-  
ry pit of despaire.

## Reason.

That which hath bin before deliuered concerning  
the excellency, necessity, vse and benefit of faith, de-  
clareth the reason why the Diuell so assaulteth us:  
for he, being our *Aduersary walking about and seeking*  
*whō to deuoure*, espieth that faith is it which especial-  
ly preserueth vs safe from being deuoured, that this  
<sup>k</sup> 1. Peter 5. 9. is the victory which ouercometh both <sup>k</sup> himselfe &  
<sup>l</sup> 1. Joh. 5. 4. his chiefe agent and instrument the <sup>l</sup> world, and ther-  
fore with al might & main endeuoreth to spoile vs  
of this shield. It is therfore needfull we should know  
what are his wiles, and how they may be auoided.  
His sundry kindes of wiles may be drawne to two  
heads, namely those whereby hee laboureth to keep  
men from faith, or els to wrest faith from them.  
I will in order discouer some of the principal in both  
kinds, which are these.

<sup>1</sup> Sug. It is altogether impossible to attain vnto any  
such guift as faith is: can any man be assured that  
Christ is his? whosoever hath any such conceit, pre-  
sumeth. To inforce this temptation the further, he  
also suggesteth, that the ground of faith (Gods  
word) is vncertaine: and though that were the cer-  
taine

taine word of God , yet the ministry of it by man  
is too weake a meanes to worke so great a worke as  
faith is thought to be : this Suggestion hath pre-  
uailed much with Papists.

*Ans.* 1 That which hath beene before deliu-  
red concerning the getting of faith, sheweth that  
this is a lying Suggestion. Secondly it hath beene  
expressly proued that a man may know he hath faith.  
Thirdly the differences betwixt faith and presump-  
tion shew, that assurance of faith is no presumption.

1 *Faith* driueth a man out of himselfe: because Differences  
between Christ  
and Presump-  
tion.  
the beleueuer can find no ground of confidence in  
himselfe, therefore hee casteth himselfe wholly vp-  
on *Christ*.

*Presumption* findeth somthing in the man him-  
selfe to make him boast.

2 *Faith* resteth on a sure ground, which is Gods  
word, that both commandeth vs to belieue, and pro-  
miseth to performe that which wee doe so belieue.

*Presumption* relyeth onely on a mans surmize and  
meere coniecture.

3 *Faith* is ioyned with the vse of the means: both  
of those means whereby it was first bred, and also of  
those which God hath appointed for the nourish-  
ing of it.

*Presumption* not onely carelessly neglecteth, but  
arrogantly contemneth all meanes.

4 *Faith* is wrought by degrees: first by knowledge,  
then by grieve, after by desire, as we heard before.

*Presumption* is a sodaine apprehension of the mind.

5 *Faith* maketh a man worke out his Salua-  
tion with an holy iealousie , yea with feare  
and

and trembling: oft calling vpon God, and depending on him.

*Presumption* is ouer bold.

6 *Faith* maketh a man depart from all iniquity, and keepe a cleare conscience.

*Presumption* is accompanied with much pollution, at least inward.

7 *Faith* is most sure in time of triall, then is the strength of it most manifested.

*Presumption* like a Bragadocha then maketh greatest florish when there is least danger.

8 *Faith* continueth vnto the end, and never falleth away.

*Presumption* is subiect to decay totally and finally.

4 Of the certainty of Gods word we shal after speake.

5 For mans ministry it is Gods ordinance; & thence it hath that mighty power to worke faith: for God who at first brought light out of darknesse, can by

\* 3 Cor. 4.7. weake meanes worke great matters: Besides *a wee  
have this treasure in earthly vessels that the excellency  
of that power might be of God and not of us.*

b Pro. 21. 13;  
& 26. 13. 2 Suggest. If it be not impossible to get faith, yet it is so difficult and hard a matter, that not one of a thousand who seeke it, obtaine it. Heerein Satan pruaileth with idle, slothfull persons, b who in all things which they should enterprise, pretend more dangers and difficulties then needs, of purpose to find a pretence to their idlenes.

Faith not hard to the willing.  
Answer. Though it bee hard to the carnall careles man, yet (as Salomon saith of knowledge Pro. 14. 6.) *Faith is easie to him that wil beleue;* not that it is simply in mans power, but that Gods spirit so

so openeth his vnderstanding in the mysteries of godlines, so worketh on his hard and stony heart, making the one capable and the other pliable, as thereby the man is brought like softened waxe easily to receiue the impression of Gods seale. Though man in himselfe be dead in sin, yet Gods word is as powefull to quicken him, as Christ was to raise Lazarus. Indeed many seeke and find not, aske and haue not: but why? <sup>4</sup> Saint James giueth one reason, *they aske & Jam. 4.4. and seeke amise.* They seeke faith in themselves, and from themselves: they seeke it by carnall and fleshly (e)deuises: they seeke it by their owne wit and reason. <sup>2 Cor. 4.4.</sup> Saint Paul rendreth another reason, *The God of this world hath blinded their minds, that the glorious light of the Gospell shouldest not shine vnto them.* Because they oppose against Gods truth so farre as it is made knowne vnto them, or wittingly winke at it, or turne from it, God giueth them ouer in iust iudgement to the power of Satan who blindest their mindes. But if we repaire to the Author who giueth faith, and to the spring whence it floweth, if we rightly vse the right means of attaining it, and wait at the doore of Wisedome till she open vnto vs, vndoubtedly wee shall find faith and not misse of it.

*3 Suggest.* Faith is a needlesse thing. This conceit the Diuell putteth into the mind of two sorts of people: first of proud Pharisaicall iusticiaries, who trust to their owne righteousness: these thinke that the brestplate of righteousness is armour enough: secondly of secur, carnall Gospellers, who imagine that *a good hope* (as they call it) is sufficient, there needeth not assurance of faith.

*Answer* God maketh and ordaineth nothing

thing in vaine: as for the proud Iusticiarie, let him  
 Great need of know, that righteousnes seuered from faith, is no  
 faith. righteousnes: though righteousnes ioyned with  
 faith be of good vse, yet seuered from faith it is of no  
 vse at all. Secondly that the Bestplate of righteous-  
 nes which the best men euer in this world had, was  
 full of cracks and holes, full of many defects and im-  
 perfections, through which Satan would soon have  
 wounded them euen to death, if they had nothad  
 this shield.

As for the secure Protestant, if euer hee seele the  
 fire of Satans darts, he will find that all the assurance  
 which possibly he can attaine vnto, is little enough.

- <sup>f</sup> Mar. 9. 24. That poore man which said, <sup>f</sup> *I belseue, Lordship*  
<sup>g</sup> Luk. 17. 5. *my unbelise: and the Disciples which said g Lord in-*  
*crease our faish,* saw that a good hope was no-  
 nough.

As a Preferuatue against this peysonous temptation,  
 we must labour for all the assurance of faith  
 that wee can.

4 Suggest. Faith is hurtfull to a mans credit, ho-  
 nour, profit, pleasure, &c. heerein Satan preui-  
 leth with worldlings, whose hearts are onely on  
 thinges here below.

- <sup>Great is the</sup> <sup>Ansf.</sup> First the price of faith, yea of one graine  
<sup>worth of</sup> of faith, is of more worth then all the treasure in  
<sup>faith.</sup> the world: this that good <sup>b</sup> Merchant wel knew, who  
<sup>b</sup> Mat. 13.44. sold all to buy it.

Secondly, they who are wounded with Satans  
 fiery darts, would willingly forgoe all credit, wealth  
 and pleasure that the world possibly can giue, for a  
 dram of faith.

Thirdly

Thirdly there can be no true credit, honour &c. without faith: all are sanctified by faith, otherwise they are mere shadowes and shewes.

*5 Suggest.* Faith is too good and pretious a thing for poore wretched sinners to have: heerein he preualith with distressed fearefull Christians.

*Ans.* For remouing of this wee must remember what was before deliuered of Gods free grace, and rich bountie, which is not restrained by our vnwor-  
thines. Mans vnwor-  
thiness no  
hindrance of  
faith.

If the Diuell by these or such like meanes cannot keepe vs from getting faith, hee hath other wiles to wrest it from vs, which follow.

*6 Suggest.* Thy faith is not sound, but counterfeit: for it is mixed with many imperfections, transgressions, weaknesses, doubtings, there is no growth or increase of it: many weake Christians are brought hereby to stagger.

*Ans.* Oft proue thy faith, especially by the causes, and by thy loue & true desire to liue honestly: Know that euery thing heere is imperfect, yet that truth and imperfection may stand together: striue against these imperfections, and vse the meanes for increase of faith. Imperf<sup>c</sup>  
fairet may bee  
true &c found.  
a Heb. 13.18

*7 Suggest.* There are meet helps afforded for all distresses: why may not men trust to them? is it not good to seeke to the Physition in sicknes, to trust unto number & prowesse of men in war? and to friends in time of need? thus he maketh many to cast away the shield of faith, their confidence in God, and to trust vnto outward meanes, as <sup>b</sup> *Aſa*.

*Ans.* All meanes are subordinate to Gods Prouidence b 1 Chron. 16.12

Subordinate  
meanes take  
not away the  
vse of faith.

dence, and guided thereby : therefore in the vse of them we must looke vnto God, and depend on him, and call vpon him for a blessing: neither supply of meet meanes, nor want of them must any whit lessen our trust in God, but to God must all the glory bee giuen, whatsoeuer the meanes be.

*Suggett.* Thou canst never hold out : thy faith will not onely bee in vaine, but thy latter end is like to be worse then the beginning : how many have fallen away in all ages, and daily doe fall away?

Faith falleth  
not cleane  
away.  
*Luk. 12. 32*

*Ans.* There are meanes to preserue and increase faith, as well as to get it: let them bee well vsed thy faith shall never faile : remember Christ's prayer for Peters faith : as for others, wee cannot so well know the soundnes of their faith as of our owne.

If he preuaile not by any of these or such like subtil suggestions , hee will try by all the stormes and troubles hee can to shake and ouerthrow our faith.

Wee must therefore bee like sound Oaken Trees, which the more they are shaken, the deeper root they get in the earth, and know for our comfort the Diuell can raise no greater stormes then God in wisedome permitteth him. God in the end will turne all to our good , as he dealt with Job, (*Job 42. 10. &c.*) so that if wee belieue wee shall surely be established. Faith maketh men secure in perils.

*Virtus fidei in  
periculis secura  
est. Chrys. in  
Mat. 10  
hom. 37*

Ephes.

Ephes. 6. 17. *And take the Helmet of  
Saluation.*



Xcellent meanes of defence are those whereof we haue heard, especially the last of them: yet the Apostle thinketh them not sufficient, but proceedeth to set forth other peeces of armour, saying, <sup>a</sup> *And take &c.* Whence we may well gather that

*It is no easie matter to bee a Christian souldier, and stedfastly to stand unto the end against all assaults.* Many graces are needfull to bee added one to another for that purpose. One might haue thought that when hee had named *the shield of faith*, hee need haue added no more: but God who knoweth both our weakenes and pronesse to faint, and also the power and subtilty of our adversaries better then our selues, seeth it needfull that an helmet bee vsed as well as a shield: our care therefore must be to vse this also.

This fist peice of spiritual armour (though it bee not plainly expressed) is necessarily implied to be *hope*, for in another place where hee useth this metaphor, hee ex-

Some refer these two metaphors *helmet*, *sword*, unto the word of God, and say that two vies of the word are set downe vnder two metaphors; one to be defensive as an *helmet*: the other to be offensive as a *sword*.

*Aufw.* The *sword* alone of <sup>a 1 Tbsf. 8</sup> presseth

<sup>a 2</sup>  
*Observe from  
the inference.  
No easie matter  
to be a  
Christian  
souldier.*

§ 1 Hope the  
first peice of  
armour.

prefeth hope, put on (faith he) for an helmet the hope of saluation. What could more plainly be spoken? & what better interpreter of the Apostles minde could wee have then the Apostle himselfe?

Why it is called the hope of saluation.

1 Saluation is thus applied to hope, because

Saluation is the maine end of our hope, that which aboue all other things we waite for: when wee come to the possession of it, then hath hope her end, and period.

2 It is an especiall means of attaining vnto saluation, (\*wee are saued by hope) this is that coard whereby wee hold fast to Gods promises till they be al accomplished, which will not be vntill we inioy saluation.

3 Heerein lyeth a maine difference betwixt the hope of worldlings, and Saints: their hope reacheth no further then to the things of this life; therefore \*when they die their hope perisheth, but these \*hope for an inheritance immortall, &c. therefore \*they have hope in their death: for if in this life onely wee haue hope in Christ

it selfe imphich both these vies, for it is an especiall means of defence as well as of offence: these two metaphors being as distinctly set downe as any of the former, there is no reason why they should be referred to one and the same thing. Other say that Christ himselfe is heirement by this metaphor: *Holmes*, because hee is *Saluation*, and because the very word hecrevied<sup>c</sup> is in other places attributed to Christ, as *Luk. 1.30.*

*Answ.* It is not attributed to Christ, because hee is the author of our saluation, to take it for the Christ hath past his life.

3 Though Christ is meant by this word, cannot Christ with any thing be comprised vnder the metaphor helmet: for if wee read the words plainely, take the helmet of Christ, what els can bee meant but the helmet which Christ vied, or which he giveth or prescribeth to vs, as the armour of God. Thus it wilbe the same thing which wee meane, namely hope: for as Christ is the author and finisher of our faith, so also of our hope.

*c Rom. 8.34*

*d Pro. 11.7*

*e 1 Pet. 1.3,4*

*f Pro. 14. 32*

*g 1 Cor. 19. 15*

*men the most miserable.*

Thus having shewed what this helmet of salvation is, I will distinctly shew, 1. What Hope is. 2 How it differeth from faith. 3 How fitly it is compared to an helmet. 4 How necessary it is. 5 How it is gotten. 6 What are Satans wiles against it.

*an expetation of such good things to come as what hope is*  
*ised, and faish beleoued.*

*now especially consisteth the very na-*  
*hope, &c. wee waite. David ioyne*<sup>g Rom.8.25  
doloris & gaudi.</sup>  
*iting together, as implying one and*  
*waise upon the Lord, and hope in h Psal.37.7*

*are the proper obiect of Hope: heere-*  
*feare: we feare things euill and hurt-*<sup>Spec non nisi  
bonarum re-</sup>  
*that is, hoped for good (faith Job) The thing,*<sup>rum est, nec nisi  
saturarum.</sup>  
*that euill thing which I feared is come upon me cap 8*  
<sup>Aug. Euseb.</sup>  
<sup>Job.3.25. 20, 26.)</sup>

3 These good things are to come: nor past, nor present, which eiter are or haue been scene: <sup>I Rom.3.24</sup> 1 hope which is scene  
no hope: for how can a man hope for that which bee-  
feth?

4 They are also such as God bath promised. For the ground of our hope is the promise of God, who is muchfull and true: we may well wait for that which he hath promised, whatsoever it be. In this respect this hope is termed <sup>m</sup> the hope of the Gospell: that is, an <sup>m Col.1.23</sup> hope which waiteth for those things which in the Gospell are promised. <sup>n</sup> This was the ground of Simeons hope. These promises are of all needfull things in this world both spirituall and temporall, of assistance vnto all crosses, and of deliuernace from them, and at

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*Answ.* It is not properly attributed to Christ, but tropically, because hee is the author and finisher of our saluation. It is more proper to take it for the thing it self which Christ hath purchased, *eternal life*.

3 Though Christ bee heirement by this word *Saluator*, yet cannot Christ with any fit congruity be comprised vnder this metaphor *helmes*; for if wee read the words plainly, take the helmet of Christ, what else can bee meant but the helmet which Christ vied, or which he giueth or prefereth to vs, as the *armour of God*. Thus it wilbe the same thing which wee meane, namely hope: for as Christ is the *author and finisher of our faith*, so also of our hope.

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Thus having shewed what this helmet of salvation is, I will distinctly shew, 1. What Hope is. 2 How it differeth from faith. 3 How fitly it is compared to an helmet. 4 How necessary it is. 5 How it is gotten. 6 What are Satans wiles against it.

*Hope is an expectation of such good things to come as God hath promised, and faith belieueth.* What hope is

1 In expectation especially consisteth the very nature of hope & if wee hope, &c. <sup>b</sup> wee waite. David ioyntly <sup>a Rom.8.15</sup> hoping and waiting together, as implying one and the same thing, <sup>c</sup> waite upon the Lord, and hope in <sup>d</sup> Psal.37.7 him.

<sup>e</sup> Good things are the proper object of Hope: hecetera <sup>f</sup> Spec non nisi  
in it differeth from feare: we feare things euill and hurtfull, <sup>bonarum re-</sup>  
full. I looked, that is, hoped for good (saith Job) <sup>g</sup> The thing, <sup>h</sup> futurorum.  
(namely) that euill thing which I feared is come upon me? Job.3.25. 20,26.) <sup>i Aug. 22. 21. 22. 23. 24.</sup>

3 These good things are to come: nor past, nor present, <sup>j</sup> 1 Rom.8.24  
which either are or haue been seene: <sup>k</sup> hope which is seene  
is no hope: for how can a man hope for that which hee  
feareth?

4 They are also such as God hath promised. For the ground of our hope is the promise of God, who is faithfull and true: we may well wait for that which he hath promised, whatsoever it be. In this respect this true Hope is termed <sup>m</sup> the hope of the Gospell: that is, an <sup>n Col.1.23</sup> hope which waiteth for those things which in the Gospell are promised. <sup>o</sup> This was the ground of Simeons <sup>p Luk 3.26</sup> hope. These promises are of all needfull things in this world both spirituall and temporall, of assistance vnder all crosses, and of deliuerance from them, and at

length of eternall glory and happiness in heauen, which (because it is furthest off, and includeth in it an accomplishment of all other promises) is the most proper object of Hope. In which respect the Scripture doth thus intitle it, <sup>o</sup> hope of saluation, <sup>p</sup> hope of eternall life, <sup>q</sup> hope of glory, &c.

<sup>o</sup> 1 Th. 5.8  
<sup>p</sup> Tit. 3.7  
<sup>q</sup> Rom. 5.2

5. The things we hope for, are also such as faith belieued. For there is such a relation betwixt faith and hope, as is betwixt a mother and a daughter: faith is the mother that bringeth forth hope; and hope is a blessed daughter which nourisheth faith. <sup>r</sup> Faith is the ground of things hoped for. Till a thing be belieued, a man will never hope for it: <sup>s</sup> By faith we wait: that is, faith causeth us to wait. Againe, except a man hope, and wait for that which he belieueth, his faith will soone decay.

Two proper-  
ties of Hope. Thus in generall we see what Hope is. There are two especial properties which the Scripture doth oft annex to Hope,

{ 1 Assurance.

{ 2 Patience.

<sup>t</sup> Assurance.

<sup>u</sup> Heb. 6.11

<sup>v</sup> Rom. 5.5

<sup>w</sup> Heb. 6.19

For Assurance, expresly saith the Apostle, <sup>x</sup> /ben di-  
gence to the full assurance of hope. In regard of this pro-  
perty it is said, <sup>y</sup> Hope maketh not ashamed, that is, disap-  
pointeth not him that hopeth, of the thing which hee  
waiteth for, so as hee need not be ashamed of his hope.  
Firstly therefore is it termed <sup>z</sup> an anchor of the soule both  
sure and stedfast. According to the quality and quantity  
of faith, is the quality and quantity of hope. What a  
man belieueth, that he hopeth for: as hee belieueth, so  
hee hopeth for it: but true faith doth assuredly be-  
lieue the truth of Gods promises: therefore true hope  
doth certainly expect them: for there are the same  
props to vphold our hope, as are for our faith, to wit,

the goodnesse, power, truth, and other like attributes of God: hope ariseth not from mans promises, nor is nourished by mans merites.

Our aduersaries make vncertainty a property of <sup>Vn</sup>certainty Hope, and ground it vpon conjectures and probabilitie: whereby they take away one maine difference betwixt the hope of sound Christians, and carnall libertines: and cleane ouerthrow the nature of sauing hope: for though, by reason of the flesh, the best may sometimes wauer in their hope, as well as in their faith: yet is not this wauering of the nature of hope, but the more hope increaseth, the more is doubting dispelled.

For patience, <sup>b</sup> that also is expressly attributed to <sup>b 1 Tbe. 1. 3</sup> Hope: If wee hope for that wee see not, we doe with patience <sup>Rom. 8. 25</sup> wait for it. How needfull it is that our hope be accompanied with patience, we shall see heereafter.

Hope agreeeth with faith in many things: for example in these. <sup>5 3 Wherein</sup>

<sup>Hope and</sup> <sup>faith agree,</sup> 1 In the author and worker of them both, which is Gods holy Spirit, as <sup>c</sup> Faith is a fruit of the spirit, so <sup>c Gsl. 5. 12</sup> we abound in Hope thorow the power of the holy <sup>d Rm. 15. 13</sup> Ghost.

2 In the common matter, for both are sauing and sanctifying graces, as <sup>e</sup> wee are saued by faith, <sup>f</sup> so also by <sup>e Eph. 2. 8</sup> <sup>f Rom. 8. 25</sup> Hope: and as <sup>g</sup> by faith the heart is purified, <sup>h</sup> so <sup>h</sup> hee that <sup>g Act. 15. 9</sup> hath hope purgeth himselfe. <sup>i 1 Job. 3. 3</sup>

3 In the Ground of them, both of them are grounded on Gods promises as wee haue heard.

4 In the fore-named properties assurance and patience. The same Apostle that made mention of <sup>i</sup> assurance of hope, mentioneth also <sup>k</sup> assurance of faith, and <sup>j</sup> hee that hopeth waiteth with patience, so <sup>m</sup> hee which beliezeth <sup>i Heb. 6. 11</sup> <sup>k Col. 10. 12</sup> <sup>l Rm. 8. 25</sup> <sup>m 1 Jn. 3. 16</sup>

*leueneth maketh not basse.*

5 In continuance, which is onely till they have brought vs to the possession of the inheritance promised: In which respect *Love* which continueth even in Heauen is preferred both to *Faith* and *Hope*.

6 In many excellent effects: as are a cleare and quiet conscience: an vtter deniall of a mans selfe: a casting of himselfe wholly on Gods grace: a patient bearing of all crosses, perseuerance vnto the end, &c.

They differ in these things especially.

Wherein they  
differ.

n Heb.11.1

o Heb.11.3

p Job.20.29

q Job.13.15  
Heb.11.1

r Job.3.33

s 4 How fitly  
Hope is re-  
sembled to an  
Helmet.

t m. 1599.2.15

1 In their *order*: Faith is first, for it bringeth forth hope: *"faith is the ground of things hoped for."*

2 In the kind of *Object*: faith is also of things past, and present: hope onely of things to come.

*Object.* Faith is also of things to come: for we believe eternall life.

*Answ.* Faith giueth <sup>a</sup> a subsistence, and present being to such things as are to come, by it we beleue those good things which are promised to bee ours, though the possession of them be to come.

3 In their *nature*: *faith* beleueueth the very truth of Gods promises, and *"sealeth that God is true."* Hopewaiteth till God manifest and accomplish his truth.

Thus wee see that *Hope* is a different and distinct grace from *faith*: yea so, as it may bee of vse when *faith* faileth: and it serueth to cherish and vphold *faith*: needfull it is therefore that vnto *Faith* it be added.

Fitly is *hope* resembled to an *Helmet*, which according to the notation of the <sup>b</sup> Greeke word, couereth the head all ouer, so as vnder it may bee comprised the beuer, and whatsoeuer couereth the face. The vse of this *helmet* is to keepe and fence the head safe from <sup>c</sup> other

rows

rowes, darts, bullets, swords and other weapons, whereby it might otherwise bee sorely wounded, and the man bee killed downe right.

Hee that hath his head and face well and safely couered, wilbe bold and courageous, without feare lifting vp his head and looking his enemie on the face, and so boldly goe on forward, not fearing arrowes, darts, or any such things that shalbe shot or throwen at him. Even so hee whose soule is established with hope, waiting for saluation in the end, will with an holy resolution go on in his course to God, not fearing the manifold assaults of his spirituall enemies, being assured that they shall not pierce his soule, but that at length hee shall remaine a victorer, when the Diuell and his instruments haue shot all their arrowes against him. Hope of saluation maketh a man rouse vp his soule and spirit in the midst of temptations: thus much the notation of that word, whereby the Apostle setteth forth the hope and earnest expectation of the creature, implieth. *Daniel* Rom 8.19  
Vide Beza. 43.  
notat.  
*alludeth heereunto, saying, Unto thee, O Lord, lift I vp my soule: and againe, I will lift vp mine eyes to the mountaine, from whence my helpe commeth.* Psal. 13.1.  
C. 131. 1

Out of all that hath beene said, may easily bee gathered what is the vse of hope, and how needfull and profitable a peece of armour it is.

The vse of it is to keepe vs from fainting, that wee bee not confounded thorow any assaults of our enemies: for *I hope maketh not ashamed*, but maketh bold y Rom. 5.5, and confident: *\* David* 2 Psal. 27. 13,  
14 implieth that hee had fainted, but for his hope, and thereupon exhorteth others to *hope in the Lord*. In this respect *\* the Apostle* Heb. 6. 19 vseth another metaphor, & resembleth hope to an anchor. When

*scit anchorā  
a Bala de sanī  
non permitit  
eam circuari,  
licet ventis com-  
moneant, sed  
firman facti,  
sic et spes. Cris.  
in Heb. hom. 11*

*3 Psal. 13. 4*

Mariners haue a good sound anchor fast tied to the ship with a strong Cable, and fast fixed on firme ground, they dare sleep quietly therein, though stormes & tempests arise: for the Anchor will keepe the shipp safe and sure, so as it cannot be carried away of windes, nor beaten against rockes, nor swallowed of gulfes. Thus doth *Hope* after an holy manner make vs secure, and that though afflictions and temptations like stormes bee raised against vs. *Though I should walke thorow the valley of the shadow of death I will feare no evill*, saith *Daniel*, whereby hee manifesteth his holy security, which also hee doth by many other like speeches in his Psalmes.

*5, 5 Hope ne-  
cessary in 4  
respects.*

*3 Time uncer-  
taine*

*d Mar. 13. 33  
43, 1. 7*

*e Mar. 13. 33*

*f Luk. 12. 36,  
40*

*g Gen. 12. 7*

This being the vse of hope, it is very needfull, yea necessary, and that in fowre respects.

1 In regard of the time which God hath set downe for the accomplishment of his promises, which time is oft both vnkownen, and long dated, though the time be of God certainly determined; so as it cannot bee preuented, (*Job. 7. 30.*) nor shall bee overpassed (*Job. 3. 3.*) yet <sup>4</sup> it is not alwaies made knowne vnto vs. It is therefore needfull that wee waite for the time of the accomplishment of them. Such a collectiō doth Christ him selfe infer vpon such a ground: *Take heed, watch and pray: for ye know not when the time is.* And excellently doth hee exemplifie it by the <sup>5</sup> parable of the seruants that waited while their Master returned from the wedding.

In wisdome also it pleaseth God many times to set a long date to the accomplishment of his promises. When <sup>6</sup> Abraham came out of *Haran*, then God promised seede vnto him, and a blessing vpon his seede, yet

was <sup>b</sup> Abraham an hundred yeeres old before hee had <sup>a</sup> childe of Sarah, so there passed at least twenty five yeeres betwixt the making and performing of this promise, compare Gen. 12.4. & 21.5. yet <sup>c</sup> above hope did hee waite for it. <sup>d</sup> The promise which was <sup>e</sup> made to Simeon was not accomplished till hee was an <sup>f</sup> old man, ready to die, yet he continued to waite. There passed almost fowre thousand yeeres betwixt that time wherein the blessed seede of the woman was first promised, and <sup>g</sup> wherein hee was exhibited. There haue passed aboue five thousand yeeres since <sup>h</sup> the time that the glorious comming of Christ vnto iudgement was promised, and yet it is not accomplished, and God knoweth when it shall bee. The date of many promises are much longer then the Saints thought off: and they are kept longer in suspence then they looked for. In this respect there is great need of hope, yea of patient hope. Note <sup>i</sup> the answere given to the soules vnder the Altar, which was, *that they shoulde rest till their fellow serants, and their brethren that shoulde be killed even as they were, were fulfilled.*

The office of hope is to make vs waite, and still to waite, and that with patience, though God tarry never so long. *T*houg<sup>h</sup> *is tarry, waite,* (Hab. 2.3.) David wai- <sup>j</sup> ted though his soule fainted. (Psal. 119.81.)

2 In regard of those many troubles and perplexities which doe fall out betwixt the making and accomplishing of Gods promises: after that God had promised *Canaan* to *Israel*; *Israel* was in miserable bondage before he possessed *Canaan*: yea after God had sent *Moses* to tell them that the promised time of their deliuerance was come, they were more cruelly oppressed, be-

<sup>j</sup> Troubles  
many.

<sup>k</sup> Exod 5.7

<sup>a</sup> Gen 3.15  
<sup>b</sup> Luk. 3.1. &c  
<sup>c</sup> Jude 1.14  
<sup>d</sup> Rom. 4.18  
<sup>e</sup> Luk. 1.15  
<sup>f</sup> Luk. 2.1. &c  
<sup>g</sup> Gen 3.15  
<sup>h</sup> Luk. 3.1. &c  
<sup>i</sup> Gen 12.10,11  
<sup>j</sup> Dei promiss  
crederet deb  
mussit ambi  
multum temp  
rū interfluat  
Chrys. in Gen.  
hom. 39

fore they could get out, and when they were got out, what and how many streights were they brought vnto at the red sea, and in the wildernes before they entered into *Canaan*? euen such, and so many, as of all the men which came out of *Egypt*, onely two (which patiently waited to the end) entred into it. *David* was promised to haue the Kingdome of *Israel*: but how was he persecuted, and mad to fly the Countrey before hee was crowned? how oft were the people of God made a prey to their enemies, and scorned among the nations before the promised *Messiah* was exhibited? what desolations hath the Church beeene brought vnto (it hath been like the Moone in the deepest waine) and yet Christ not come?

Thus doth the Lord in wisdome dispose of his Church while it is heere warfaring on earth, as for many other iust and weighty reasons, so to try if wee can waite, patiently waite, and that vnder hope, though it bee aboue hope. In regard of these troubles therefore is hope very needfull; as the Apostle implieth, who carnestly exhorteth the *Hebreues* euen in this respect to waite. It is the office of hope to make vs waite and abide till God remoue the crosse.

3 Wicked scoule  
\* 2 Pet. 3.4  
\* Psel 43.10  
\* Ch 3.2  
† 42.11

3 In regard of the scoffes and reproaches of the wicked: for if Gods promises bee not speedily accomplished, "they are ready to vbraide Gods children, and say, *Where are his promises?*" If afflictions befall them, "Where is their God?" If afflictions bee greevous, "There is no helpe for him in God." Is not then hope necessary to vhold vs against these? *David* heereby upheld himselfe: for when the wicked said, *Where is their God,* he said to his Sonke, *I waite on God.*

It is the office of *Hope* to make vs looke so much the more stedfastly vpon God, and the faster to cleave unto him, by how much the more wicked men doe seeke to draw vs from the Lord.

4 In regard of our owne weakenesse, for wee are <sup>a</sup> We weake, very proane by nature to thinke that God forgetteth vs, and remembreth not his promises made to vs, if at least it bee a long time before hee accomplish them, or if hee bring vs to any straits, and seeme to hide his face from vs. *David* was herewith soarely tempted, it made him cry out, and say, <sup>a</sup> *How long wilt thou forget mee O Lord, for euer? How long wilt thou hide thy face from mee?* But what vpheld him? him selfe sheweth that it was his hope: For in the same Psalme hee saith, <sup>b</sup> *I trust in thy mercy.* <sup>b</sup> *Psal.13.5*

It is the office of *Hope* in this respect, to make vs <sup>c</sup> *hope above hope,* as <sup>c</sup> *Abraham,* and against sence, as <sup>c Rom.4.18</sup>  
<sup>d Job.13.15</sup>

Thus wee see that *hope* is so needesfull, as there is no <sup>e</sup> *How living in this world without it: heerein is the prouerbe hope is gone:* verified, *If it were not for hope the heart would breake.*

Let vs therefore in the next place obserue how it may be <sup>f</sup> gotten, <sup>g</sup> preserued, <sup>h</sup> well vsed.

1 It is gotten by the same meanes that faith is: for it is the daughter of Faith. The meanes which beget faith, doe immediately thereupon beget hope.

2 It is preserued by two meanes especially. <sup>i</sup> *How pre-  
sesed*  
1. By a due consideration and full perswasion of Gods properties, which make vs patiently abide for the accomplishment of his promises. 2. By a faithfull remembrance of Gods former dealings.

Fourre especiall properties of God are for this purpose:

pose to bee obserued. 1. His free grace. 2. His infinite power. 3. His infallible truth. 4. His vnsearched wisdom.

For being in our hearts perswaded by faith, that the same grace which moued God to make any gratiouse promise, will further move him to accomplish it, and that he is able to doe it, and so faithfull that not a word which hee hath said shall fall to the ground: yea, and that hee is most wise in appointing the fittest times and seasons for all things; so as may most make to his owne glory, and his childrens good, wee are thus brought to waite, and to continue waiting on God (without prescribing any time to him) till hee hath actually performed what he faithfully promised.

Experience  
upholdeth  
hope.  
*c Rom. 5.4*

*f Psal. 32.4*  
*G 34.6*  
*G 143.5*  
*S Jam 5.11*

*h Rom. 15.4*

Gods former dealings both with others, and also with our selues being faithfully remembred, work such an *experience* as cannot but bring forth *hope*: For this experience doth evidently demonstrate what God is willing and able to doe. *Heereby was Davids hope much cherished and strengthened.* *This mennes doth Saint James vse to strengthen the hope of Christian Iewes, bringing to their memories Gods dealing with Job.*

For this end, wee must acquaint our selues with the hystories of former times, especially such as are recorded in the holy Scriptures: for *whatsoever things are written before time* (namely in those scriptures) *are written for our learning, that we thorow patience and comfort of the Scriptures might have hope.* It is also good to bee acquainted with other ecclesiasticall hystories: but especially to obserue Gods dealings in our owne times.

The

The <sup>i</sup>experience which most of all bringeth foorth <sup>i</sup>*Rom.5.4* hope, is that which wee haue of Gods dealing with our selues, whereof wee haue two notable examples, one of Iacob, (*Gen.32.10.*) The other of *David*, (*1.Sam.17.37.*)

For this end we are well to obserue and remember al those gracious fauours which God from time to time wuchisfeth to vs, and not carelesly let them slippe at the time present, nor negligently forget them in the time past. The Israelites in the wildernesse failed in both these : = *they understood not Gods wonders*, while God was doing them, neither afterwards did they <sup>"Psal.106.7</sup> *remember the multitude of Gods mercies*. This was the cause that they could not waite till the time appointed for their entring into *Canaan* was come : but fainted, and fell in the wildernesse.

To these may bee added as a further meanes to vphold and cherilh hope, a serious and frequent meditatiōn of the end of our hope, namely that rich and glorious inheritance which Christ hath purchased for his Saints, & God hath promised vnto them. Much might bee said to amplifie this point, but I will reserue it to the private meditation of the Reader : and let it the rather bee meditated of, because wee see the hopes of worldly men to bee sustained with matters which are no way comparable heereunto. Obserue what their hope is in earthly things which are very vncertaine. *The husbandman waiteth for the fruite of the earth, and bath long patience for it, until he receive the former and the latter raine.* As the husband-man so the Souldier, the Mariner, the Merchant, who not ? their hopes make them venter much, and send themselves forth to great dangers, and yet

Oft meditate  
of the end of  
hope.  
*Si uis afflire  
latorem accu-  
demur eadem.*  
*Anglia Psal.*  
36.

*Iam.5.7*

yet oft they faile of their hopes. Shall Christians of all others cast away their hope , the end whereof is more excellent then all things in sea and land , which also they are sure to receive, if they faint not.

<sup>a</sup> Heb. 10.35

\* Cast not away your confidence , which hath great recompence of reward.

<sup>b</sup> How hope is well vied.

3 The vse of hope may fitly bee set forth by that other metaphor whereunto hope is resembled , namely an *Anchor*. (Heb 6.19)

<sup>c</sup> Cast the anchor of hope on a sure ground

1 It must bee cast vpon a *sure ground*. If an anchor bee cast into a bottomlesse sea, where is no ground, or on quick sands, which are no sure ground, it is of no vse, the shippe may bee tossed vp and downe, and suffer wrack for all that. The onely sure ground of hope is Gods promise revealed in his word. That this is a most firme ground cannot bee doubted of, vnlesse the goodnessse, power and faithfulnesse of God bee called into questiō. For as God himself is, so is his word, faithfull and true, sure and certainte : nothing more firme and stable : <sup>a</sup> Till Heauen and earth perish one iota or tittle of Gods word shall not scape, till all things be fulfilled. <sup>b</sup> Dauid cast the anchor of his hope on this ground. Wee are therefore to acquaint our selues with Gods manifold promises,

<sup>a</sup> Mat. 5.18

<sup>b</sup> Pſal. 99.19

<sup>c</sup> Fast fixe it on that ground

2 It must be *fast fixed* on that sure ground. If an anchor only lie vpon the ground, & be not fixed on it, as good be without ground.

Then is hope fast fixed on Gods promise, when his promise is stedfastly beleeuued : Faith maketh a way and entrance for hope. <sup>c</sup> Abraham first beleuuued Gods promise, and then waited for it.

First therefore labour for true and sound faith in Gods

Gods promises, then will thy hope bee sure and stedfast.

3 It must oft bee settled and fixed anew. An Anchor if it loose and slacken after it hath once been fastned, a storme may carry the shippe away : where then is the benefit of the former fastening ? our hope in regard of our owne weakenesse, and the violence of Satans manifould stormes, is much subiect to loosening, to wauering. It must therefore oft be renewed. <sup>3 Of renew the bold</sup> <sup>d 1540. 31</sup> *They that waite on the Lord shall renew their strength.* These words may bee taken both as a promise of God, shewing what hee will doe, & as a duty on our part, shewing what wee ought to doe.

For this end againe and againe meditate on those promises which wee haue once knowne and beleeuued, and oft cal to minde Gods former benefits and performance of his promises: (these were *Danids* vsuall practises) for these being meanes to raise vp hope in vs at first, the recalling of them to our mindes must needs bee meanes to renew our hope.

In the last place Satan hath many waies to spoile vs <sup>57 Satans wyles.</sup> of this peece of armour also, and that either by labouning to keepe it from vs, that wee neuer haue it, or to wrest it from vs after wee haue it.

Because there is a mutuall relation betwixt faith and hope, so as without faith there can be no hope, he bends what forces hee can against faith to keepe vs from it, or deprive vs of it. To auoide this, the former treatise of faith is to be obserued.

His Suggestions more proper against this grace, are such as these.

Suggeſt. I There needeth no ſuch a doe to finde out

a sure ground, if thou hope well, it is well enough. Thus he preuaileth with the greatest sort of our people, especially with the more ignorant and ruder sort, who doe not only in their harts conceiu, but with their tongues also are ready to vtter such conceits as thele, *I hope wel,* yea *I hope to be saued as well as the best.* Here is their anchor cast out. But aske them, what is the ground of their hope, all their answere they can giue is, *they hope well.* Many that know not the fundamentall points of Christian Religion, nor the first grounds of saluation, (being much worse then the <sup>\*</sup> Hebrews, of whom the Apostle complaineth that they had need bee taught which are the first principles of the Oracles of God) will yet say, *I hope well.*

e Heb. 5.12

*Answ.* To auoid this, all ignorant persons, though they be growne in yeeres, must be willing to be instructed & euene chatechised. *Theophilus a Nobie man was so*  
<sup>\*</sup>*instructed. Ministers must vse to catechise and teach fundamentall grounds. Ignorance of people is a shame and dishonour to the Goipel; it maketh them a prey to Satan, and bringeth them to the very pit aud gulf of destruction.*

\* *Hebreus.*  
Luk. 1.4f Ofe 4. 1  
2 Thes. 1.8

*Sug. 2.* The best grounds of hope are 1. a mans own meritis. 2. the meritorious works of others, euene their works of supererrogation: 3. a mans own honest dealing and good meaning: 4. a mans prosperous estate. Thus hee deceiueth men with false grounds. In the first of these hee preuaileth with the prouder sort of Papists, who trust to their owne meritis. In the second, with the more feely and foolish sort, who trust to the meritis of others: in the third, with many among vs counted ciuill, honest men, men of their words, iust

in their dealings, &c. but fauour of little piety to Godwards: as also in many of the poorer sort, who thinke and lay, *they doe no man any wrong*. In the fourth, with foolish worldlings: who make earth their heauen.

*Ans/w.* All these are like quicke sands, which bring more danger then safety to a ship.

For the first, see the answe to the first suggestion against righteousness, pag. 150.

For the second, see the 3. vse of the 2. Doctrine, on verse 10. pag. 12.

For the third remember

1 That all the honest dealing in the world, without faith is nothing acceptable to God (*Heb. 11. 6.*)

2 That good meanings and intentions may stand with most abominable impieties and iniquities. For proofe whereof read *Ioh. 16. 2.* and *Act. 26. 9.*

3 That it more besemeth fooles then wise men to build all their hopes vpon coniectures.

For the fourth, outward prosperity, wealth, health, honour, credit, fauour of friends, &c. are but <sup>c</sup> common gifts which God indifferently bestoweth on all sorts of people: they oft proue the Diuels baits to allure men vnto him, and his hookes to hold them fast, and drown them in perdition.

<sup>c</sup> *Mat. 5. 45*

3. *Suggeſt.* Still trust to Gods mercy, and hope therein, and in confidence thereof take libertie to thy ſelue to doe what ſeemeth good in thine owne eyes. Thus hee maketh carnall Gospellers, libertines, hypocrites, and the like (<sup>d</sup> *who turne the grace of God into wan-*  
*toneſſe*) to let their anchor of hope lie loose vpon the ſure ground of Gods mercy.

<sup>d</sup> *Inde v. 4*

*Ans/w.* When Gods mercy is wilfully and wittingly

ly abused, his iustice is prouoked to take vengeance:  
 e Th. 2.11,12 Gods grace giueth liberty to no sin, \* *the grace of God  
which bringeth saluation unto all men, teacheth vs to denie  
vngodlynes and worldly lusts, and to liue soberly, righteously,  
godly, &c.* This is the end of grace, and this also wilbe  
the power and efficacie thereof in all to whom it belongeth: for they who pertake of the merite of Christ's  
sacrifice to haue their sins pardoned, pertake also of the  
efficacy thereof, to haue the power of sinne subdued.

Now Satan  
seeketh to de-  
prive vs of  
the vse of hope

If thus the Diuell cannot keepe vs from attaining  
true hope, then will hee labour to quaile our hope, and  
so spoyle vs of it, and that by these and such like  
meanes.

1 By making vs too carelessse, and too secure,  
wherein hee somewhat preuailed with *Lot, David, Peter,*  
and such other.

f Mat. 16.11

For auoiding this, wee must duely consider our own  
weakenes, and the many fierce temptations wherunto  
we are subiect, and thereby bee stirred vp to watch and  
pray, as f Christ vpon this ground exhorteth his disci-  
ples.

2 By mouing vs to despaire, by reason of our vn-  
worthiness: and heere hee will obiect what wee are by  
nature, what by the multitude and grieuousnesse of our  
actuall transgressions, and in these respects how vn-  
worthy of the saluation which wee wait for.

For auoiding this, wee must remoue our eyes from  
of our selues, and cast them vpon the free grace, and  
rich mercy of God, and vpon the all-sufficient merit of  
Christ, & remember that the saluation which God hath  
promised, hee will giue for his owne Names sake.

3 By calling into question the truth of Gods pro-  
mises

miles, especially when hee seemeth long to delay the accomplishment of them, or when troubles arise.

For auoiding this, we must bee perswaded, that God is wifest, and best knoweth the fittest times and meanes for accomplishing his promises.

*Ephes. 6. 17. And the sword of the Spirit,  
which is the Word of God.*



He sixt and last peece of armour is not onely defensiuе as all the former, but offensiuе also, like a sword. Note <sup>a v. 17.</sup> this copulative particle A N D, <sup>b</sup> and the sword, that is, take the sword also as well as other peeces of armour:

Whence obserue that

*It is not enough to keepe off our enemies assaults from an-* <sup>Dott.</sup>  
*using vs, but our care and indeauour must be to drive them <sup>c</sup> 1 Cor. 10. 13.*  
*away, and destroy them. <sup>d</sup> Resist the Diuell (saith the A-*  
*potle) and bee shall flee. Resist is a word not only of de-*  
*fense, but also of offence. This phrase, he shall flee, shew-*  
*eth that our indeauour must be to drive him away, and*  
*put him to flight. It implieth both a promise and a* <sup>e</sup> *Scripturam.*  
*auenit. To this purpose tend those phrases in scripture* <sup>f</sup> *Col. 3. 5.*  
*of killing our members on earth, <sup>g</sup> mortifying the* <sup>g</sup> *Deseruit*  
*leeds of the body, <sup>h</sup> crucifying the flesh and the world* <sup>h</sup> *Rom. 8. 13;*  
*destroying the body of sinne, <sup>i</sup> beating down the body,* <sup>i</sup> *Gal. 5. 24*  
*and keeping it in subiection. Wee haue a notable exam-* <sup>j</sup> *Rom. 6. 6.*  
*ple hereof in our Head and Generall Christ, i who put <sup>k</sup> 1 Cor. 9. 17*  
*the* <sup>k</sup> *Mal. 4. 10*

*& 1 Cor. 9. 27  
1 Gal 6. 14*

*Reason.*

*Vse 1.  
Magistrates  
must cut off  
the enemies  
of the Church*

*1 Rom. 13. 4  
12. Kis. 23. 10*

the Diuell to flight : likewise in one of his captaines Saint *Paul*,<sup>k</sup> who brought his body into subiection, and<sup>l</sup> to whom the world was crucified.

If wee stand onely vpon defence, wee embolden and hearten our enemies so as they will neuer leauie assaulting vs, till they haue preuailed against vs, except they be destroyed, as *Saul* neuer left persecuting *Daniel* till he himselfe was destroyed.

Heere is a good direction for Magistrates that haue a charge ouer people committed vnto them, that they content not themselues with defending such as are vnder their gouernment from idolaters, heretiques, atheists, worldlings, and the like enemies, but that they cut off and destroy those dangerous and mischievous enemies. For this purpose the sword of God is committed into their hands : and<sup>k</sup> *they are the Ministers of God to take vengeance on such as doe evill.*<sup>l</sup> Thus did the good King *Iesiah*, and other good Kings.

*Obiect.* This is done by the temporall sword, but what is that to the sword of the Spirit heere meant?

*Answ.* 1 It may fitly bee applied by way of illusion.

2 It followeth by iust and necessary consequence: for every one must doe his best to profligate spiritual enemies: and seeing God hath afforded to magistrates not onely the spirituall sword which is common to Christians, but also a temporall sword which is proper to them, they must vse both.

3 The vse of the temporall sword is a great helpe to the spirituall, and much good may bee done thereby: for howsoeuer Satan himselfe, being a Spirit, is no widdanted with the temporall sword: yet idolaters, heretiques

*The vse of the  
temporall  
sword can help  
to the spiritu-  
all.*

tiques, profane men, and other like instruments of the Diuell, in, and by whom the Diuell much annoyeth the Church of God, are danted, and may bee destroyed thereby, and so Satan put to flight. It is the ouerthrow and ruine of many Churches, that the ciuill governors suffer the enemies thereof to get head, and assault the Church and people of God.

Here is a direction also for ministers. they must not only teach the truth, instruct in good manners, incou- <sup>V/5.3.</sup>  
 rage the vpright, <sup>3 Ministers</sup> but also refute errors, cut downe sin, <sup>much refute</sup>  
 & indeauour to destroy whatsoeuer maketh against the <sup>errors, & re-</sup>  
 glorious Gospel of Christ. Note what the Apostle saith <sup>prooue vice.</sup>  
 in this case, <sup>2 Cor.10.4,5,6</sup> *"the weapons of our warfare are mighty tho-*  
*rn God to cast downe bolds, casting downe the imaginati-*  
*m, and every high thing that is exalted against the know-*  
*ledge of God, &c. and having ready the vengeance against*  
*all disobedience." That wee may not think that this was*  
 proper to his Apostolicall function, <sup>a</sup> he saith in gene-  
 ral of a Bishop, that as hee must be able to exhort with <sup>b Th.1.9</sup>  
 wholesome doctrine, so to *improve them that say against*  
 it. There is a two edged sword put into the mouths of  
 ministers, they must accordingly vse it, to defend by tea-  
 ching sound doctrine, and instructing in good man-  
 ners: to offend by confuting errors, and reproving sins.  
 Many errors in iudgement, and much corruption in  
 life creepeth into the Church for want hereof.

As for priuate persons every one hath a charge ouer <sup>c V/6.3</sup>  
 his owne soule, for their owne soules safety they must  
 resist Satan, oppose against the world, subdue their  
 flesh, strike and fight: it is a foolish pitty to spare the e-  
 nemy, and destroy a mans selfe. If Satan tempt with an  
 holy indignation, bid him auoid: if the world allure, de-  
 fie

fie it: if the flesh lust, subdue it,

Thus much for the connexiou of this weapon with  
the former peeces of armour. I will now distinctly  
handle it, and shew

- 1 What this weapon is.
- 2 How fitly resembled to a sword, and why called  
the Sword of the Spirit.
- 3 How it may bee taken and vsed.
- 4 What is the benefit of well vsing it.
- 5 What are the sleights of Satan to deprive us  
of it.

§ 2. What is  
the word of  
God.  
a 10.10

The weapon heere prescribed is expressly termed  
*the Word of God*, which is that part of Gods will which  
in the holy Scripture hee caused to bee recorded. It is  
called *a Word*, because by it Gods will is manifested and  
made knownen , euen as a man maketh knownen his  
minde and will by his words.

It is also said to bee the Word of God in regard

- 1 Of the authot which is <sup>b</sup> God himselfe.
- 2 Of the matter, which is <sup>c</sup> Gods will.
- 3 Of the end, which is Gods <sup>d</sup> glory.
- 4 Of the efficacie, which is Gods <sup>e</sup> power.

This word is properly and truely the right sence and  
meaning of the Scripture : for except that bee found  
out, in many words there may seeme to bee matter of  
*false-hood*, (as that <sup>f</sup> the Sonne knoweth not the day  
of judgement) of *heresie* (as that *the Father is greater then  
the Sonne*) and contradiction, as betwixt that which  
Christ said (*my Father is greater then I*) and that which  
the Apostle said, (that <sup>g</sup> Christ Iesus *strength is no  
robbery to bee equal with God*.)

The letter of scripture may bee alleadged, and ye

<sup>b</sup> 1 Tim. 3,16  
<sup>c</sup> Eph. 1,9  
<sup>d</sup> & 3,10  
<sup>e</sup> Rom. 1,16

<sup>f</sup> Mar. 13,32  
<sup>g</sup> Job. 14,18  
<sup>h</sup> Phil. 2,6

the word of God misseſ, as by all heretiques. And a mā  
may swarue from the letter, and yet alleadge the true  
word of God, as the Euangelists and Apostles did ma-  
ny times, compare  $\begin{cases} \text{Mic. 5.2.2} \\ \text{Psa. 40.6.5} \end{cases}$  with  $\begin{cases} \text{Mat. 2.6.} \\ \text{Heb. 10.5.} \end{cases}$

So may diuerte tranſlators differ in ſome words and  
phrases: and preachers in alleadging testimonies of the  
ſcripture may miſſe of the iuft letters, and yet al retaine  
the true word of God, which is the true ſence rightly  
conceiuē, and rightly applied.

This therefore is it which we muſt labour after, and  
that with care and diligēnce, as Christ implieth, where  
hee commandeth to *ſearch the ſcriptures*. The word  
which hee vſeth is metaphoricall, taken from ſuch as  
vſeto ſearch in mines for ſiluer and gold: they will dig  
deep, they will breake the ſcuall cloſts of earth all to  
peces, to finde out the golden oare. Thus muſt wee  
deale with the ſcripture as we are exhorted by Christ,  
(Ioh. 5.35.) and by *Sa'mon* (Pro. 2.4.) and ſo much the  
rather because every ſentence, ſyllable, letter and tittle  
in holy ſcripture is of moment. Otherwife if we do not  
thus ſearch the ſcriptures, i[n]ſtead of Gods word wee  
may alleadge our owne conceits.

For our helpe in finding out the true ſence of ſcrip-  
ture, there are diuers profitable meanes, as

*Underſtanding of the originall tongues*: diuerte er-  
rors and heresies haue bee[n] drawn from tranſlations.  
It is likely that the firſt thing that moued Papists to  
make mariage a Sacrament was the word *Sacramentum*  
which the vulgar tranſlation vſeth *Eph. 5.32.* and whi[ch] the  
Rhemists tranſlate a Sacrament. But <sup>the</sup> the originall  
ſignifieth a mysterie, or ſecret.

*Search the ſcriptures*.  
*ipmūtū.*  
*Ioh. 5.39*

*Sigilli ferma-*  
*nes, ſt. abe, a-*  
*pices, penitentia in*  
*divinis ſcripto-*  
*ris plena ſunt*  
*ſenſibus His,*  
*in Eph. 3.*

*Meaneſ to*  
*haſe out the*  
*true ſence of*  
*Scripture.*  
*Vide Aug. de*  
*dell. Chr. L 3. c.*  
*24, 15, &c.*

Besides every language hath proper kinds of speeches which beeing translated word for word in other languages would seeme absurd, so that for the true vnderstanding of the proprietie of many Scripture phrases, knowledge of the originall tongues is needfull.

2 *Skill in the arts*, whereby proper and figurative phrases may be discerned and distinguished, and wherby the true construction of words, & iust consequence of arguments may be obserued. These especially are for the learned, wherein the vnlearned must seeke the helpe of the learned.

in Mat. 26.26

3 *Knowledge of the analogie offaith*, that is, of the fundamental points of our christian religion, that no sence be made contrary to any of thē. The literall acceptation of these words, *I this is my body*, and the heresie of *transubstantiation* grounded thereon, is contrary to the sixt article of our Creed, *he ascended into heauen, and sitteth at the right hand of God, &c.*

Luk. 10.30, &amp;c

4 *Observation of the scope* of that place which is interpreted, and of the circumstances going before, and following after. Thus may the true meaning of that parable touching the Samaritan, which shewed mercie to the man wounded and halfe dead, bee easily found out.

5 *Comparing one place with another*. Thus the meaning of many types and prophesies in the old Testament may bee vnderstood by the application of them in the new. By comparing obscure places with perspicuous places, the obscure will be made perspicuous.

*Agere orando  
& querendo  
& benevole-  
do u: inelli-  
gent. Aug. de  
Tris. I. 13. c. 17*

6 *Prayer*. For thereby the Spirit of reuelation, whereof the Apostle speaketh (*Eph. 1.17.*) is obtained; therefore David prayeth vnto God to open his eyes that

that hee may see the wonders of Gods Law , ( *Psal. 119. 18,*)

*7 Faith and obedience to Gods word so farre as it is made knownen : God giueth ouer such to beleue lies, who receive not, or loue not the truth, ( 2. Thess. 2. 10, 11.)*

A *sword* whereunto the word is compared , hath a <sup>§ 3. How fitly  
Gods word is  
compared to</sup> double vse: one to defend a man from the assaults of his enemies : they who can well vsea sword, finde a great vse heereof, eu'en in this respect. The other is to annoy, drive backe, and destroy a mans enemie. <sup>a Ps. 45. 3. 10</sup> This double vse did *Elezar* one of *Davids* worthies make of his sword ( which hee vsed so long , that it *clane to his hand againe* ) he defended himselfe and the Israelites, and destroyed the Philistims therewith.

Thus the word of God is of great vse , both to defend vs from all the assaults of all our spirituall enemies, and also to drive away, confound , and destroy them. <sup>b It is profitable for doctrine and reproofe, for instruction and correction ( 2 Tim. 3. 16.)</sup>

This is euident by Christs manner of vsing the word in his conflict with Satan : by it hee did defend himselfe against the <sup>c</sup> first, and <sup>d</sup> second assault, and <sup>e</sup> by it in the third hee droue the Diuell away. Thus hee <sup>f</sup> vsed it afterwards in his conflicts with Scribes , Pharisées, Sadducees, &c. when any thing was objected against Christ, vsually hee <sup>g</sup> defended himselfe with the <sup>a Mat. 12. 3, 5</sup> Scriptures, and with the <sup>b</sup> *Scriptures* hee <sup>h</sup> confoun-<sup>i</sup> ded them : so did <sup>i</sup> *Stephen*, <sup>k</sup> *Apollos*, and all the <sup>l</sup> *A-* <sup>m</sup> *postles.*

By the word also may all carnall lusts be cut downe and subdued.

*Gladius dictior  
seruus dominus  
qua si a gla-  
dior carnes pre-  
dictis sic et er-  
mo dominus con-  
cupientias as-  
cendat. Crys.  
in Mat. boun. S.  
¶*

Why the  
Word is ter-  
med a Sword  
of the spirit  
*a. 1 Pet. 1.12  
b. 1 Cor. 10.4*

*c. H.b.4.12*

Wherefore as Gentlemen, souldiers, and trauellers alwaies haue their swords by their sides, or in their hands ready to defend themselues, and to spoile their enemies, so ought wee alwaies to haue this sword in readinesse. Let vs shew our selues as wise and carefull for the safety of our soules, as naturall men for their bodies.

This word of God is called *the sword of the spirit*, as in regard of the author of it, so also of the nature and kinde of it: for it is *Spirituall*: and so opposed to a materiall sword made of metall, which may be called the *sword of flesh*. To this purpose the Apostle saith, *The weapons of our warfare are not carnall*: (not carnall, is in effect as much as Spirituall.) Hence is it that it is so *lively and powerfull, sharper then any twoedged sword, pier-  
cing even to the dividing asunder of soule and spirit, and of  
the ioynts and marrow. & is a discerner of the thoughts, &  
intents of the heart.* Were it not spirituall, it could not possibly pierce so deepe, it could not discerne the thoughts of the heart: neither could it any way annoy the Deuill who is not flesh and blood, (as wee haue heard) but a spirit.

### Use.

Behold Gods goodnessse and wisdome in furnishing vs with such a weapon as our greatest enemies, even they who are not flesh and blood, doe dread: and that not without cause, because it is of power to confound them. So as if we bee wise, skilfull and carefull in vsing it, we *neede not feare their feare, nor be troubl'd*: but we shall rather strike dread and terror into them.

For the well vsing of this spirituall sword, foure es-  
peciall graces are needfull, 1. Knowledge. 2. Wis-  
dome. 3. Faith. 4. Obedience.

\* 1 Pet. 1.14

Phil. 1.18

§ 4. Foure gra-  
ces needfull:  
to vse the  
Word right

1 For *Knowledge*, In all things that we do we must by <sup>1 Knowledge</sup> vnderstand & know what God saith, what <sup>c Psal. 85.8  
f Rom. 14.4  
g Ps. 8.17</sup> is his good will, pleasing and acceptable to him. For by <sup>d scripturas  
jolas voces ple-  
nam des intel-  
ligere voluntas.  
Hier ad  
Demet.</sup> the holy scriptures onely and alone wee may attaine to the knowledge of the whole will of God. Without knowledge of Gods truth wee shall bee alwaies waue- ring and neuer established in any truth, whether it con- cerne iudgement or practise, nor yet with courage re- sist any contrary corruption.

For this obserue these directions.

1 Reade the Word diligently & frequently : <sup>b give</sup> <sup>e Tim. 4.13</sup> <sup>f amissio.</sup>  
<sup>a</sup>ttendance thereunto: & that not only with o:thers but also alone with thy selfe, that thou maist better obserue it. Haue set times for this end, and bee constant in obser- uing them: if by any vrgent occasions thy taske bee o- mitted at one time, double it an other time.

2 <sup>i</sup> Meditate of thit which thou haft read. Medi- tation is an especiall meanes to helpe both vnderstan- ding and memory: A thing at first reading is not so well conceiued as when it is seriously pondered: this serious pondering maketh a deepe impression of it in our memories.

3 Attend to the preaching of Gods word: and bring thereunto a minde willing to learne. This is Gods ordinance, in the vse whereof we may well waite and depend vpon God for his blessing, and that,

1 To inlighten our vnderstanding.

2 To worke vpon our affections.

3 To teach vs how to apply it.

2 For *Wisdom*, It teacheth vs rightly to apply the <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> 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<sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> 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<sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup>

cording to the present matter for which it is alleadged.  
 If wee misse of the meaning of the place, it is no word  
 of God, but a conceit of our owne braine : <sup>1</sup> *We pernert  
 the Scripture to our own destruction.* If it be not pertinent  
 to the matter, it is as a plaster or a medicine wrong-  
 ly applied, which healeth when it shoulde draw, and so  
 causeth inward festering : or draweth when it shoulde  
 heale, and so maketh the soare or wound much worse.  
 A potion mistaken oft killeth the patient. Euen so, if the  
 terrors of the Lawe bee vrged to a wounded consci-  
 ence they may drive a man into vtter dispaire : or if the  
 sweete promises of the Gospell bee applied to profane  
 Libertines, & carnall Gospellers they may make them  
 highly, and intolerably presume. Nothing can bee  
 more pernicious then the Word wrongly applied. It  
 is like <sup>2</sup> *Sauls sword,* which *never returned empty from the  
 blood of the slaine :* when it was held out against the  
 enemies, it destroyed them ; when *Saul* himselfe fell vpon  
 it, it run into his owne bowels, it killed him. So the  
 Word well vsed against our spirituall enemies, destroy-  
 eth them : if wee fall on it our selues, it may bee the  
 death of our soules : for it is <sup>3</sup> either *the saour of death,  
 or the saour of life.* Needful it is then that vnto know-  
 ledge wisdome be added, that we may rightly apply it.

For this end wee must obserue, as the true meaning  
 of the place it selfe, so the occasion, matter, and end why  
 it is alleadged, that so fit and pertinent places may bee  
 alleadged. Thus did Christ vs the Word : he allead-  
 ged <sup>4</sup> a most fit text against distrust, so also against <sup>5</sup> pre-  
 sumption, and against <sup>6</sup> idolatry.

For faith, the power of Gods word is restrained  
 thereunto : for <sup>7</sup> it is *the power of God to everyone that  
 believeth*

<sup>1</sup> Mat. 4.4. <sup>2</sup> 7. <sup>3</sup> Rom. 1.16. <sup>4</sup> 10.

<sup>5</sup> Faith. <sup>6</sup> Rom. 1.16.

beleeueth. All knowledge and wisdome without it is in vaine. <sup>a</sup> *The word which the Jews heard profited them not,* because it was not mixed with faith in them that heard it. <sup>b Heb. 4.2</sup>  
 Esab vnderstood Gods word wel enough, and wisdom shee had enough well to apply it; but because shee did not stedfastly beleue in it, but was brought to doubt of it, shee lost the vse of this sword; her enemy came in vpon her, and killed her.

For this end the authority of the scriptures is well to <sup>c Quod divine-</sup>  
 benoted : they are of diuine authority <sup>(2.Tim. 3.16.)</sup> <sup>d rum scriptura.</sup>  
<sup>e sum per/picua.</sup>  
<sup>f firmatura-</sup>  
<sup>g thoritate sine</sup>  
<sup>h villa dubitatio-</sup>  
<sup>i ne credendum</sup>  
<sup>j est. Aug. ep. 113.</sup>  
 Gods oracles are recorded in them : not one iot or title of them shall scape till all be fulfilled <sup>(Mat. 5.18.)</sup> This knowne and beleueed, will bring vs to give full assent to the truth of them.

For *Obedience*, In religion a man knoweth no more then he practiseth. In this respect is that true, <sup>a</sup> *If a man* <sup>b Cor. 8.2</sup>  
<sup>c think hee knoweth anything, hee knoweth nothing yet as bee</sup>  
<sup>d ought to know:</sup> so as without obedience all knowledge is nothing, <sup>b</sup> as *S<sup>t</sup>. James* declareth by a fit comparison <sup>c Jam. 1.23,</sup>  
 taken from one that beholdeth his face in a glasse, and <sup>d 14</sup>  
 forgetteth what manner of one hee was. This therefore must bee added to all the rest; and heerein we must bee carefull that <sup>e</sup> wee turne neither to the right hand, nor to the left: neither carelesly neglect that which is commynded, nor preposterously doe that which is forbidden. Thus <sup>d</sup> *bleſſed* are they which know, if they <sup>e Dent. 5.33</sup>  
 doe the things which they know. In this experimen-  
 tall knowledge consisteth the very power of this spiri-  
 tuall sword : by it is lust subdued, the world crucified vnto vs, and the Deuill driuen away.

The benefit of well vsing this sword is admirable: <sup>f</sup> *The bene-*  
 for there is no error in iudgement but may bee refuted, <sup>g</sup> *fit of wel vsing*  
<sup>h</sup> *the Word*

*Non uniuersus  
alios libres ita  
defruentes fa-  
perbiem, ita de-  
frentes ini-  
mum &c.  
Ang. Confes.  
lib.13  
e 2 Tim. 3.16  
Psal. 119. 98,  
99,100*

*Job.12.12*

*2. Met. 3.7*

no corruption in life but may bee redressed heereby: Neither is there any true sound doctrine but may bee proued and maintained againt all gaine-sayers, or any vertue and dutie but may bee warranted by it, and wee thereby directed also in the performance thereof. The Apostle expressly saith of the Word, that it is profitable to all these: <sup>f</sup> *David vpon his owne experience affirmeth that by Gods word hee was made wiser then the Antient, then his Teachers, then his Enemies.* Ancient men who haue much experiance of many times, and of many thangs done in those times, commonly get much wisdome by their long experiance, so as <sup>f</sup> *among the antient is wisdome, and in the length of daies is understand-  
ing.* Yet Gods word taught David to vnderstand more then experiance could teach the ancient. Yea, though Teachers commonly know more then schollers, or learners, (*& their lips shoulde preserue knowledge.*) yet David by Gods word exceeded all his teachers in knowledge. And though enemies thorow their continuall searching after sundry points of pollicie, and inuenting many stratagems and cunning wyles, as also by prying into the attempts of the aduers parties, grow very subtil and crafty, yet by this word of God did David learne more wisdome then all they. For Gods word is of a far larger extent then mans wit, wisdome, learning and experiance can attaine vnto. Though the book wherein Gods word is contained be not comparable in multitude of letters, syllables, and words to the masse volumenes of many mens workes, yet for substance of sound matter, and variety of seuerall and sundry directions, all the books in the world are not comparable to it. Euery good thing whatsoeuer may be

bee iustified thereby: euery euill thing whatsoeuer may bee disproued thereby : so as by this sword euery thing which is opposed against may bee maintained, and euery euill thing whereunto wee are tempted, bee repelled. There is no crosse vnder which any man lieth, no distresse whereunto any is brought, but may be eased, and helped by Gods word : from it may sound comfort bee fetched, by it may a man bee supported.

<sup>1</sup> This was *Davids comfort in his trouble*. Art thou afflic- <sup>1 Psal.119.50</sup> ted in body, or troubled in conscience? are thy children kinsfolke, or any other which thou accountest neere & deare vnto thee a vexation vnto thee? is thy estate decayed? art thou troubled with euill men, or any other way distresled? search the scriptures: therein shalt thou finde comfort inough if rightly thou canst apply them.

In a word, this word of God is to the blinde <sup>1</sup> a light: <sup>1 Psal.119.105,</sup> to them that wander, <sup>2</sup> a guide: to them that are in di- <sup>2</sup> 9, <sup>3</sup> 50, <sup>4</sup> 24 stresse, <sup>1</sup> a comfort: to them that doubt, <sup>2</sup> a counseller: to the vnlearned <sup>1</sup> a teacher: and what is it not? it is all <sup>1 Pro.1.4</sup> things to all men.

O excellent instrument! how much bound vnto God are wee for it? what account ought wee to make of it? how expert ought wee to bee in it? Whosoeuer carelessly neglecteth it, or lightly esteemeth it, is most vngratefull to God, who in wisdome and goodnesse hath prouided it for him; and most iniurious to him-himselfe in loosing the vse and benefit of such a weapon.

Vse 1  
The Word an  
excellent  
weapon

What enemies to the safety and saluation of people, <sup>Vse 2.</sup> are Papist, who (like the Philistims, 1 Sam. 13.19, 22.) deprive them of this weapon? heerein they plainly declare themselves to bee seruants of Antichrist, and ene-

They are ene-  
mies of Gods  
people who  
despise them  
of the vse of  
the Word'

mies of Christ. They doe even conspire with satan himselfe: and so also doe all they which openly or couertly speake against priuate reading, and publicke preaching of the word, who scoffe at that knowledge which lay men and woemen haue in Gods word.

As for those who themselues neglect, or reiect, or abuse Gods word, what enemies are they to their owne soules, making way to their owne destruction? too many so doe, as

*Vse. 3*  
Who neglect  
the Wo d are  
enemies to  
their owne  
soule.

2 Who reade  
it not, or heare  
it not at all

1 They who care not to reade it, or heare it at all: of all bookees they least respect the *Bible*. Many will haue statute bookes, cronicles, yea play-bookees, and such like toyish pamphlets, but not a Bible in their house or hands: yea ( which is very lamentable ) some schoollers which intend to bee Diuines, haue and reade store of postils, legends, and such like trash, and yet strangers to the holy scripturees. Some vse to carry other bookees with them to Church, euen then to draw away their mindes from bearing Gods word when it is read and preached by others. Some goe yet further, and will not suffer their wiues, children, or other of their housshold to reade the Word. And some scoffe at such as carry the scripturees with them to Church, terming them in reproach, *Bible-carriers*. All these, and all other like these haue no sword at all.

*Whole booke  
reade it*

2 They who haue bibles, and it may bee fairlye bound vp: but why? onely to lie in their house: or to carrie with them to Church, they reade it (if at all) as seldome as may be: their worldly affaires will afford them no time to reade the Scripture. How many bee there, that neuer in their liues read thorow all the Scripture, if euer they reade thorow any one booke? These haue

haue a sword but to hang by the wals.

3 They who reade much, but onely reade, neuer <sup>3 Who search  
it not,</sup> search the Scriptures, to finde out the true sence and meaning of it : much like vnto superfticious Papists, who content themselues with mumbling ouer at set times a certaine number of praiers stinted by their bed, nor regarding what they pray. These haue their sword alwaies in the scabbard.

4 They who as they reade, so seeke for the true <sup>4 Who seeke  
not to be edi-  
fied by it.</sup> sence, but to what end ? onely to vnderstand the truth of the history, to reconcile seeming differences, to maintaine discourse, or it may bee also to iustifie the truth of doctrine against gainsayers : but not to bee edified in faith, and to haue sinne mortified thereby. These draw forth this sword onely to florish with it.

5 They who in searching out the sence of Scripture <sup>5 Who neg-  
lect the prea-  
ching of it.</sup> trust to their owneskill, wit and vnderstanding, and neglect the ministry of the word whereby this sword is (as it were) whetted, made cleane and sharpe, and they taught well to vse it. These foolish, and ouerbould souldiers care not how vnskilful themselues be, or how blunt their weapon be.

6 They who doe all they can to be expert in Gods word, but with a traiterous minde to fight against the truth contained therein (as heretiques) yea and it may bee to ouerthrow the authoritie of the word it selfe (as many Atheists.) These fight with Christs weapon vnder Satans colours against Christ himselfe.

The chiefest straights which Satan hath to deprive vs <sup>5 & 6. Satans  
wiles to de-  
prive vs of the  
word.</sup> of this weapon are these.

Suggeſt. 1. There is no ſuch word of God at all: that Scrip-

Scripture which is called Gods word, was not inspired of God, but so said to bee, onely to make men to give greater credence thereto.

Thus before Gods word was written Satan brought men to doubt of that revelation of Gods will which it pleased God to giue to man, as <sup>a</sup> our first parents, and <sup>b</sup> the old world. Now it is written, he makes men think it is but as other writings of mans inuention: herewich are not onely plaine *Atheists*, but also many poore distressed wauering soules deceipted.

<sup>a</sup> Gen. 3. 1, 4  
<sup>a</sup> 1. Cor. 10. 19,  
<sup>b</sup> 20

<sup>r</sup> Haue thy  
judgement  
well informed  
in the autho-  
ritie of the  
Scriptures.  
Perkins in Pro-  
prie. ch. 3 &  
in cases of con-  
fiscation. 2. c. 3.

*Answ.* For auoiding this, we must first labouir to haue our iudgements well informed by what arguments we can of the diuine authoritie of the Scripture: many arguments might bee alleadged to this purpose: but because learned men haue taken good paines herein, and published that which they haue collected concerning this point in print, I will referre the reader to such books for they are euery where almost to be had.

Among other arguments this may be one, that not onely all sorts of men (as well wicked and profane, as godly and religious) haue an inward feare, and dread of the Scripture, and beare a great reverence thereunto, but euen they who gainsay the diuine authority of Scripture haue in their consciences a secret sting which oft pricketh them, and checketh them for it, though they labour neuer so much to supprese it.

<sup>a</sup> Pray for the  
spirit of reue-  
lation  
Eph. 1. 17

2 We must pray for the *spirit of reuelation*, which may inwardly testifie vnto our Spirits and perswade them that God is the author of the holy Scriptures. For howsoeuer many arguments may be brought to evict a mans iudgement thereof, so as in his iudgement bee cannot gainsay it, yet it is onely the inward testimo-

ny

ny of the spirit, which is able to perswade mans heart thereof, and so make it willingly embrace and entertaine the Scripture as Gods word.

<sup>3 Give no place to doubt.</sup> 3 We must give no place to doubting about this point, but hold it as a principle vndeniable. In humane arts, the Professors thereof teach, that there are some principles which without all contradiction and question must be taken for granted, so as if any denie them he is to be answered with a codgel, rather then an argument: for example, if any denie that the fire is hot, it were fitter to thrust his hand or foote into the fire while he felt the heat of it, then by reasons proue vnto him that it is hot. If any humane art haue such vndeniable principles, much more the Arte of arts, *Divinitie*: And in Diuinity, of all other principles, this is one which least of all s. ought to be brought in question, because it is the very ground-worke of all. VVherefore if any such suggestion be cast into our hearts by Satan, let vs with an holy indignation (as f Christ did when he was tempted to worship the Diuel) bid Satan auoide.

3 *Sug.* It is but a leaden sword, as a nose of waxe it may be turned euery way. Heretiques, Idolaters, Schismatiques, profane persons, worldlings, yea and the Diuell himselfe turne it to their owne turnes. Besides it is so blunt, as it can neither cut off errors in judgement, nor roote out corruptions in life: for notwithstanding the best application that may be made of Gods word, heretiques remaine as peruerse in judgement, and wicked men as obstinate in life, as if this sword had never beene vsed against them. In these hath Sathan much preuailed with Papists.

Y

*Ans.*<sup>3 Give no place to doubt.</sup>

*Audiendi non  
sunt si qui forte  
dixerint, unde  
scis illas libras  
unius veritatis  
spiritu esse hu-  
mano generis  
ministratas?*

*id ipsum exim**maxime cre-**dendum erat**&c. Aug. Con-**fess. l. 6. ss..*

*Pighius.  
Casan. in Epist.  
ad Bohem. 2.*

*Ans.* It is most false that Godis word is either so  
Godis word <sup>a</sup> flexible or so blunt. It is a most g true, right, cer-  
taine, infallible, vndenieable word, alwaies constant,  
<sup>b</sup> Psal. 19. 7. <sup>c</sup> 8. 9. & 119. <sup>d</sup> 100. <sup>e</sup> 119. ever one and the same for euer: so absolutely  
<sup>f</sup> Revel. 22. perfect, as <sup>g</sup> nothing can be added to it, or  
18. 19. may be taken from it. <sup>h</sup> VVhosoeuer teacheth  
<sup>i</sup> Gal. 1. 8. any otherwise then it teacheth, is accursed. <sup>k</sup> S.  
<sup>j</sup> ~~Paulus~~ <sup>l</sup> 2 Pet. 1. 19. Peter tearmeth it <sup>m</sup> A more sure word then that diuine  
voice which was heard from heauen at Christ's trans-  
figuration: which he doth not any whit to exte-  
nuate the authority of *That*, but the more to  
commend *This* vnto the Church, so as if a diffe-  
rence could be made, this written word of God  
should haue preheminence; and so doth <sup>n</sup> Christ  
<sup>o</sup> Ioh. 5. 33. also seeme to preferre it vnto the witnes of *John* the  
Baptist, of his owne works, & of the father himselfe.

*Heretici car-*  
*punt eloqua*  
*scripturarum,*  
*et quantum in*  
*se est macula est*  
*Hieron. in*  
*Eze. 34.*

That which Heretiques, or other wicked men al-  
ledge to iustifie any error in doctrine, or corrupti-  
on in life, is onely the bare letter of the word, not  
the true sense thereof, and so not the word of God,  
but conceits of their owne braine: for if all the Scrip-  
tures which they alleadge, be well sifted and  
throughly examined, wee shal find them either man-  
gled, or mingled, perverted or misapplied.

<sup>m</sup> Psal. 91. 11. <sup>n</sup> as in the text which Satan alledgedeth to Christ, he  
Mat. 4. 6. left out this clause, *in all thy waies*, which had taken a-  
way al the force of his temptation: for it was not Christ's  
way to fling himself headlong from a pinacle, there  
being other waies & means wherby he might come  
downe: so in the description of a naturall mans con-  
dition, this word *only* is left out in the vulgar La-  
<sup>tin</sup>

<sup>a</sup> Gen. 6. 5.

tin translation, whereby they would avoid the text  
alleged against their semi Pelagian opinion of mans  
being only half dead in sin. So also in Rom. 11. 6. this  
claule is left out, *But if it be of works, then is it no more  
grace, otherwise worke is no more worke.* Which words  
are a most evident testimony against merit of works.

*Cunctia cogita-  
tio cordis in-  
tentia effet ad  
malum omni-  
temperie.*

2 Mingled, by adding something which may makē  
for them. As the old Latin copies in Rom. 4. 2. added  
this word (*Legis*) of the Law, and thence they inferre  
that all workes are not excluded from iustifying a  
man. And in all the Latin copies this word <sup>b</sup>(full) in  
the Angels salutation to *Mary* is added, whence they  
likewise gather an argumēt to deify the virgin *Mary*.

3 Pernverted, and that two waies, 1. by taking  
that literally which is meant figuratiuely, as that  
phrase of Christ in the institution of his last Supper,  
<sup>c</sup> *this is my body.* 2. By taking that allegorically, <sup>c</sup> Mat. 26. 26.  
which was spoken properly, as that speech of *Peter*  
to Christ, <sup>d</sup> *Here are two swords,* whereby they would  
proue that there belongeth to the Pope two swords; <sup>d</sup> Luk 22. 38.  
<sup>e</sup> *Bonifac 8. 18.*  
the spirituall sword of a Pastor: and the temporall  
sword of a King.

4 Misapplied, by turning the places which they  
alledge, to another thing then was intended by the  
Holy Ghost. As in that speech of Christ to *Peter* <sup>e</sup> Mat. 16. 18.  
<sup>f</sup> *upon this rocke, &c.* they apply that to *Peter*, and <sup>g</sup> Bellarm. de  
to the Pope, which Christ ment of himselfe; Herin  
doe Separatists and Schismatiques much offend.  
These texts <sup>f</sup> *I will put enmity betwene thy seed and* <sup>f</sup> Gen. 3. 15.  
*her seed: g depart, depart yee, come out from thence, &c.* <sup>g</sup> Ili. 52. 21.  
<sup>h</sup> *Reu. 18. 4.*  
<sup>i</sup> *g gae out from her my people, with the like, they al-  
leadge to drawe men from all the assemblies of*

Gods Saints whither any wicked men doe resort.  
 The Word a Whereas hee suggesteth that the word is a blunt  
 sharp sword. sword, expelly he crosseth i the testimony of the holy  
<sup>1</sup> Heb. 4. 12. Apostle who saith that it is a very sharp & keene sword,  
 sharper then any two-edged sword, peircing even to the  
 diuiding of soule and spirit, &c. That Hæretiques and  
 other wicked men are no whit moued thereby, it is  
<sup>1</sup> Exod. 7. 13. because their hearts are hardned as <sup>k</sup> Pharaos was,  
<sup>1</sup> Num. 22. 31. and their eies blinded as <sup>l</sup> Balaams: they are (m) past  
<sup>m</sup> Ephe. 4. 19. feeling. If euer they come to have any life, and light,  
 and sense, this sword will so peirce their soules, as it  
 will vtterly confound them, so as they shall not haue  
 what to oppose. In the meane while so sharp is this  
 sword, that I doubt not but it maketh a wound even  
 in the conscience of the hardest heart. But what if at  
 all it peirceth not such obstinate persons? yet it de-  
 fendeth vs from being hurt by their obstinacy, so  
 as this sword is not altogether without vse.

<sup>3</sup> Suggest. This sword is so fast in the scabberd,  
 that it can hardly, if at all, be pulled out. To speake  
 plainly, it is so hard and difficult, that the true mea-  
 ning cannot be found out. Herein also are Papists  
 besotted, who alleadge to this purpose the words of  
<sup>n</sup> 2 Pet. 3. 16. Peter, that among those points which Saint Paul deli-  
 vered in his Epistles, <sup>n</sup> some are hard to bee under-  
 stood.

Gods word. Ans. If God deserve more credence then Satan,  
 perspicuous. this suggestion is directly false. God saith that his  
<sup>o</sup> Psa. 119. 105 word is a light unto our feet, and a lanthorne unto our  
<sup>p & 19. 8.</sup> pathes: that it giueth light to the eyes: that it q gi-  
<sup>q Pro. 1. 4.</sup> eth to the simple sharpnes of wit, and to the child know-  
<sup>r 2 Cor. 4. 3.</sup> ledge and discretion: that <sup>r</sup> if it be hid, it is hid to them  
<sup>who</sup>

who are lost, in whom the God of this world hath blinded their minds. All these and such like Divine testimonies argue a perspicuity in the Scripture, so as all may and ought to have free accessse vnto it, but very few can diue into the depth of it: for it cannot be denied but that in sundry respects the Scriptures may be said to be hard: as first in regard of the matter: Many profound and deepe mysteries are contained in them, which *David calleth wondrous things*: thus many things in *Pauls Epistles* are hard: yet these profound mysteries are so plainly and distinctly laid downe in the Scripture, that they who are not over-skeptical, (presuming to vnderstand aboue that which is meet to vnderstand, but will vnderstand according to soberity) may conceiue. For example, the Trinity of persons in the vnity of the Deity, the hypostaticall Union of the two natures of Christ in one person; with the like, are vnconceiveable mysteries: yet so plainly opened in the Scripture, as wee may wel discerne these things \*to be so, though wee can not fully conceiue \*how they should be so.

Secondly in regard of the maner of writing: many obscure phrases are therein, as diuers Hebraismes, which it may be were familiar to the Iewes, but are obscure to vs, and sundry Metaphors, allegories, and other tropes and figures. Yet these by diligent studie of the Scriptures, and carefull vse of the meanes beforenamed, may also be found out.

Thirdly in regard of the persons who read or heare the Scriptures. *Naturall men* are not capable of the things of the spirit of God, they cannot know them: and the God of this world doth blind the eyes of wicked

*Scriptura omnibus accessibilis, paucissimis penetrabilis.*

*Aug. Epist. 3.*

In what respects the Scripture is difficult.

*Psal. 119. 18.*

*2 Pet. 3. 16.*

*Rom. 10. 2.*

\**It.*  
\**It.*

<sup>a</sup> 1 Cor. 2. 15. wicked men: yet <sup>z</sup> bee that is spirituall discerneth  
<sup>\*</sup>Eph. 1. 17. all things: for God giueth vnto him <sup>x</sup>the spirit of re-

uelation, wherby the eyes of his vnderstanding are  
*Quomodo erit  
penetrator ob-  
scutorum, con-  
tempnor maxi-  
fessorum? Aug.  
de Pst.*  
opened. Many despise the Scripture because of the  
 plainnesse of it: what maruell then that God hide  
 from them the great & diuine mysteries of his word  
 how should he conceiue that which is hard, who de-  
 spileth that which is easie?

Fourthly in regard of the manner of searching: for  
 if men cursorily & carekly read the Scripture, no  
<sup>a</sup> Pro. 2. 4. 5. maruell if they vnderstand little or nothing; for <sup>x</sup>the  
 promise of finding is made to those who seeke as for  
 gold, and search as for treasures.

Why the  
 Scriptures are  
 in some re-  
 spects diffi-  
 cult.  
 In these and such like respects the Scriptures are  
 indeed hard, which the Lord hath so ordered for ini-  
 and weighty reasons, as

First to declare vnto man his naturall blindness, &  
 to suppress all selfe-conceit. By the mysteries of the  
 word, the wisedom of man is found to be foolishnes-

Secondly to keepe holy things from Hogs, and  
 Dogs, and so to make a difference betwixt the chil-  
 dren of the kingdome, and the wicked.

Thirdly to maintaine the diuine ordinance of  
 preaching, and expounding the Scriptures.

*Magnifice et  
salubriter spi-  
ritu ita Scrip-  
tuas modifi-  
cans, ut locis  
opertioribus  
semper occurre-  
ret, scutiori-  
bus / aliis de-  
serget. Aug.  
de Dof. cbr.  
lib. 2. ca. 6.*  
 Fourthly to raise vp in vs an apperte after the  
 word, and an high esteeme of it, and to keepe vs from  
 loathing it. Deepe and profound matters are much  
 desired and respected: easie things are soone loath-  
 ed. Wherefore the holy Spirit of God hath so  
 tempered the Scriptures, as by the perspicuity of  
 them we are kept from staruing, and by the difficulty of  
 them from loathing it.

Fiftly to stirre vs vp diligently to study and search the Scriptures, and carefully to vse the meanes whereby wee may finde out the hidden Treasure in it.

Sixtly to make vs to call vpon him who is the Author of the Scripture, to giue vnto vs the spirit of revelation, and not to read or heare the word without faithfull and earnest prayer.

But to returne to the poynt. Though the word in the forenamed respects, and for the forenamed reasons bee difficult and obscure, yet is it for the most part so perspicuous, as with great profit, and to good edification, it may bee read and heard of the simple and vnlearned. And as for all the fundamental points of Christian Religion, necessary to salvation, they are clearely and plainly set downe, so as the humble and obedient heart may distinctly, without wavering and gainsaying, conceiue and beleue them.

*Scriptura quasi  
amicus famili-  
aris sine suo ad-  
cor loquitor in-  
docrinum atque  
doctrinam Aug.  
Epist. 3.*

Thus not vnsiftly is the Scripture compared, in regard of the perspicuity of it, to a foard, ouer which a Lambe may wade; and in regard of the difficulty of it, to a Sea, in which an Elephant may swim.

4. *Suggeſt.* It is indeed a two-edged fword: but too ſharp and keene for children. It is not fit that Lay-men, Woemen, and ſuch as haue not ſkill in tongues and arts, ſhould read it: they oft pierce and wound their owne ſoules and Conſciences with this fword, as children hurt themſelues with kniues. With this also are the Papists exceedingly beguiled.

*Anſ.* As the word is ſharpe in iuelfe, ſo hath it  
Y 4

<sup>a</sup> Pro. 1. 4.  
The word  
sharpens the  
wit of the  
simple.

b it an inward power to giue sharpnes of wit, and that  
*unto the simple: & to the Child knowledge & discretion,*  
so as by the word they may learne well to vse the word.  
How can that be thought to be vnfit for lay-men and  
women to vse, which God hath expressly commanded  
them to vse, except question be made of his wilidome?  
As the forenamed girdle, brestplate, shooes, shield,  
helmet, were prescribed to all of all sorts, to this  
sword: and Christ without exception of any faith  
to all, *search the Scriptures, John 5.39.* God expressly  
commandeth *That the Law be read to all, euermen,*  
*women, Children, Strangers,* *Deut. 31.11. 12* and  
great reason there is for it: for as euery one eateth  
for himselfe, so he liueth by his owne faith: but the  
word is the ground of faith. By it therfore must they

*Verbum est bo-*  
*nus gladium, cu-*  
*mine gladii bani*  
*valans vulne-*  
*rat dei verbum*  
*sed non ulcerat*

*Amb. de virg.*  
L.3.

know what they belieue. As for those wounds in con-  
science which many receiuie by the word, they are  
good wounds, whereby such corruption as fested in  
them being let out, the conscience is more soundly  
healed vp; the wounds which it maketh turne not to  
fesstring sores.

<sup>f</sup> 3 Cor. 8. 1.

<sup>g</sup> Suggest. Too much knowledge is not good, it <sup>is</sup> prof-  
festh up, it maketh people contemne their brethren,  
neglect ministers, loath preaching. But ignorance is  
the mother of devotion. These thinges hath Satan  
taught, not onely Papists, but also many other, which  
pretend an haterd of papery, to object against the  
word.

Knowledg of  
the Scripture  
Necessary.

<sup>g</sup> Pet. 1. 5.  
<sup>h</sup> Col. 1. 9.

<sup>a</sup> Ans. Knowledge in it selfe is a very good thing,  
a duty expressly commandēd: <sup>g</sup> i syne with virtu  
knowledge saith Saint Peter: yea Saint Paul goeth fur-  
ther, and implyeth that it is our duty to be <sup>h</sup> filled with  
knowledge

knowledge, and to abound therein: and on the other side the Prophet complaineth, that <sup>3 Cor. 8. 7.</sup> <sup>k</sup> Gods people are destroyed for lack of knowledge. It is not knowledge but the abuse thereof which puffeth vp, and so much doth the Apostle imply. Now if the abuse of a good thing should make vs auoid it, what good thing should not be auoiced? The cause that Ministers, or any other are contemned, is not knowledge, but that corruption which is in man; even as by the venome in a Spider, the sweete juice of a flower is turned into poysone. But the truth is, that nothing maketh the preaching of Gods word to be more highly accounted of, then knowledge: for they who know something of the great mysteries of Godlines, if they know it aright, finde such good thereby, that earnestly they desire to know more.

2 They desire also to haue their affections wrought vpon, and that which they know, to be oft brought vnto their minds: for which end also the preaching of the word is ordained. <sup>m</sup> This moued S. Peter to write.

3 They who know that to be true which is preached, doe in that respect the better attend vnto it, with greater assurance belieue it, and more highly esteeme the Preachers of it: because they know it to be the truth of God. Thus the <sup>n</sup> Thessalonians received the word preached (<sup>s</sup>) in much assurance, because (<sup>b</sup>) they received it *Not as the word of men, but of God.* There can be no greater enemy to preaching and Preachers then ignorance: instance the rude villages of the Country.

The devotion which is pretended to come from ignorance, is mere superstition, or, *which is worse,* <sup>Ignorance is  
fearfull ignorance</sup> Idolatry.

<sup>a</sup> Gal. 4. 8. Idolatry. So much the Apostle affirmeth, (c) When Ignoratio ye knew not God, ye did seruice to shem which by nature Scripturarum, are not Gods. For ignorance of Gods word is the cause ignoratio of all error; as Christ implyeth, saying, *You erre, not Christi est. Hier. in pream knowing the Scriptures* (Mat. 22. 29.) Yea the Scriptures in Isa. being *They which testifie of Christ,* (Job. 5. 39.)

Vpon ignorance of the Scriptures must needes follow ignorance of Christ. Now ignorance being in it selfe a most odious vice, (d) against which Christ will come in flaming fire to render vengeance: how can any good thing come from it? Certainly this cauill which is raised against knowledg for ignorance, hath sprung either from *Envie*, whereby men grieue at the knowledge and good parts which are in others, or from *Ambition*, whereby they seeke to be eminent aboue all other, or from *Policie*, seeking thereby a couter for their owne ignorance. (e) Moses (who desired that all the Lords people were Prophets) and (f) Paul (who wished that all which heard him were altogether as he himselfe was) were otherwise minded.

<sup>5.</sup> Sug. Many who read and heare much, are not any whit the more freed from assaults: the flesh, world, & Diuell, beare as great a sway in them as in any other.

*Answ.* It is certaine that many are most wrongfully blamed: A mote in their oies who loue the world, is made a beame: a mole-hill, a mountaine. If indeed there be any such, as there are too many, the fault is not in the word, but in themselues. Though the Sun shine never so often on a stone, it softneth it nothing at all. If it shine on clay, it hardneth it. Stony hearts are no whit bettered; muddy, cliae, polluted hearts are made worse.

Mans dulnes  
can be no  
blame to the  
word.

Ephc.

Eph. 6. 18. Praying always with all prayer  
and supplication in the Spirit, and watching there-  
unto with all perseverance and supplication for  
all Saints.

19. And for me, that utterance may bee given  
vnto mee, &c.



After that the Apostle, like a good  
Captaine, hath sufficiantly furnish-  
ed the Christian Souldier from  
top to toe with all needfull spiritu-  
all Armour, both defensive and  
offensive, he proceedeth to instruct  
him how he may get and well vse this Armour.

The best generall meanes  
that hee could prescribe, is  
prayer: for that Armour be-  
ing spirituall and heavenly,  
wec fleshly and earthly, wcec  
are as vnfit to vse it, as a  
Child to vse a Gyants Ar-  
mour.

In setting downe this hea-  
uenly exercise of prayer, he  
so setteth it downe in the last  
place after all, as it hath a reference to all, and such a  
reference as implyeth a ioynt vse of it with all the  
rest.

How to get  
and vse the  
Christian Ar-  
mour.

Some take prayer to be a  
distinct part and piece of  
Christian Armour: where-  
vnd I agree not for two  
reasons. 1. the forenamed  
pieces are so compleat (for  
by them a man is arred  
from top to toe) that there  
is no part wanting. 2. No  
outward peice of Armour  
is annexed to it, wherenvnde  
it shold bee resembled:  
therfore I rather take pray-  
er to be an especiall meass  
to help vs well to wield and  
vse the forenamed Armour.



bleth him. Wherfore because God will doe nothing without vs, we must arme our selues and fight, and because wee can doe nothing without God, we must pray.

*Vse.* Be carefull in keeping the golden meane betwixt two enormous extremes: one, of tempting God in neglect of the means which he hath appointed for our safety: the other, of presuming against God, in trusting so much to the meās, as we seek not to him for help & succour. Into both these extremes fell the Israelites: <sup>1</sup> one while they would not venture to fight, and so tempted the Lord: <sup>2</sup> another while they would needes fight of their owne head, without seeking help of the Lord, and so presumed obſtinately. Rebellious are they who reieſt the meanes: they cleane cast themſelues out of the protection of God: presumptuous are they who truſt to the meanes, and call not vpon God; they prouoke God either <sup>1</sup> to strip them of ſuch thinges as they glory in, or els to <sup>3.9.</sup> turne them to their owne deſtruſion, <sup>1 Sam. 17.8.</sup> as he did <sup>49.</sup> the ſtrength of Goliah, <sup>n</sup> and wiſdom of Achitophel. <sup>2 Sam. 17.23.</sup> The middle way betwixt the rock of rebellion, and gulfe of presumption, is, ſo to ſhew our obedience in uſing all the meanes which the Lord prescribeth, as we maniſt our confidence in him by ſeeking <sup>• Mar. 19. 6.</sup> ſtrength of him. <sup>o</sup> *Those things which God hath ioyned together let no man put asunder.* To all the forenamed graces add prayer: pray for armour, pray for ſtrength, wiſdome, and ability well to uſe armour, pray for a blessing on the well uſing it: be upright and pray, righteous & pray, patient, faithfull, ſtedfast in hope, expert in Gods word, & pray: pray before the fight, fight and pray, without prayer no good ſuccesse can be

be expected : through prayer we may be assured to bee afflsted.

In laying downe this Doctrine of Prayer, the Apostle doth so skilfully couch together many seuerall and distinct points, as every word almost affordeth a severall doctrine: he contenteth not himselfe in generall to exhort vnto the duty of prayer, but alwaies declareth diuers circumstances appertaininge therewnto. Whence obserue that

*Obs.* *It is a warrantable course of teaching to set forth Principles of Religion in their severall and particular branches.* *as Tim. 2. 15. shes.* This is one kind of a dividing the word aright.

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2 The time thereot, *awases.*

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5 The meanes of preuailing thereby, *perseverance.*

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<sup>g</sup> Rom. 8. 26. <sup>h</sup> Psal. 79. 11. Thus is the desire to be opened, & that to God: which God alone. David well knew, & therfore saith, <sup>i</sup> Lord, all my desire is before thee: yea to God alone: for praier is a principall part of divine seruice: But <sup>k</sup> God only shalt thou serve. Ofte are we in holy scripture called vpon, to cal vpon God, but never by precept, promise, or any other way warranted to call on any other. The true Saints, whose prayers haue bene approued, haue euer prayed unto God, never vnto any other. And that vpon iust and waigthy reasons. First, <sup>l</sup> God onely knoweth whether our desire come from the heart within, or from teeth outward, and so can distinguish whether it be true prayer, euен a powring out of the soule or no.

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Thirdly

<sup>Requisandas</sup>  
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<sup>centr. Celf. lib.</sup>  
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<sup>g</sup> 3 *Prayer to God alone.*  
<sup>i</sup> Pial. 18. 9.  
<sup>j</sup> Mat. 4. 10.

Thus is the desire to be opened, & that to God: which David well knew, & therfore saith, *Lord, all my desire is before thee: yea to God alone:* for praier is a principall part of diuisine seruice: But <sup>k</sup> *God only shalt shou serue.* Oft

<sup>l</sup> *Ne quis audet preces offerre nisi soli dominus Deo &c. Orig. centr. Cels. lib. 5.*

are we in holy scripture called vpon, to cal vpon God, but never by precept, promise, or any other way warranted to call on any other. The true Saints, whose praieris haue bene approued, haue euer prayed vnto God, neuer vnto any other. And that vpon iust and waigthy reasons. First, <sup>l</sup> God onely knoweth whether our desire come from the heart within, or from teeth outward, and so can distinguish whether it be true prayer, euen a *powring out of the soule* or no.

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able. Yet so to seeke helpe of these, as of Gods instruments, whom God hath prouided to helpe, and in that respect to call vpon God, and depend vpon him for his bleſſing on that helpe which man affoordeth vnto vs. Thus we denie not but that ciuill praier may be made to men liuing and conuerſing with vs, to whom wee may make knowne our desire by outward meaneſ. But religious praier is to be made to God alone.

*Q*uest. What need is there that any praier should be made to God at all? *a* God knoweth the secrets of our heart, and *b* understandeth our hearts afar off.

## S 4 Why it is needfull to make knowne our desire to Gud.

*Answe.* Praier is made not simply to make knowne the desire & thoughts of our heart to God, so as otherwise God might bee ignorant of them, but to testifie mans obedience to that order which God hath set downe. For it hath pleased God in his vnsearchable wisdome, to appoint prayer a meanes to obtaine all needfull blessings at his hands. Were there no other reason to shew the equity hereof but Gods ordinance and commandement, it were sufficient: but this hath God appointed very wisely for good reasons: as,

1. That it might appeare we vnderstand our owne  
desires, and haue a sence of the things we want.
  2. That we may not onely know, but acknowledge  
God the author and fountaine of all blessings.
  3. That wee may manifest our faith in his gratiouse  
promises, and good guiding prouidence.

The third thing in the definition of Prayer (in this word *right*) is not lightly to bee passed ouer : many points are comprised vnder it : they may all bee drawn to these two heads, *S*i the *Matter* of Prayer,

The matter in general must be things lawful & good.

The manner respecteth,

1. The persons both to whom the prayer is made, and also who maketh it. 2. The thing which is praied for.

§ 5 ; What is requisite vnto the right manner of prayer.

The perso to whom we pray being God (as we heard) two especiall properties of him must bee regarded in

§ 1. His Greatnesse.  
prayer, { 2. His Goodnesse.

These two are implied in the preface of the Lords Prayer. The word *heauen*, where he is said to be, sheweth his *greatnesse*: the title *Father*, his *goodnesse*. The throne of God before which we appeare in prayer, is a throne of *glory*, and of *grace*: Gods glory and grace therefore must be duly weighed.

A due consideration of the former will moue vs,

1. To seeke out a fit Mediator.

2. With all reuerence to cast our selues before God.

If the greatness and glory of God be duly weighed, we shall finde it to be so infinite, as no creature, much less a weake sinfull man, can endure the brightnes thereof.<sup>c</sup> It is noted of the Angels, that when they stand before the presence of God, they couer their faces with their wings. If the glorious Angels cannot endure the great and glorious Maiestie of God, how should vile sinners, to whom God in himselfe is <sup>d</sup> a consuming fire? Which being so, there is an absolute necessity of a fit mediator. This was prefigured vnder the Law by the Highpriest, <sup>e</sup> who did beare the names of the children of Israel before the Lord.<sup>f</sup> This mediator is only one, even the man Iesus Christ. No other in heauen or earth was fit for that office, but onely hee who was both God and man

<sup>a</sup> Pray in the mediation of Christ.

<sup>b</sup> E/67 6.2  
<sup>c</sup> Deut. 4.24.

<sup>d</sup> Exod. 28.39

<sup>e</sup> 1 Tim. 2.5

<sup>f</sup> Quid est dul-

cious quam ge-

nitorum in no-

mine uni ge-

niti inuocare?

<sup>g</sup> Eccl. qnem

alium dirigam

ribi intercessio-

rem nescio, nisi

hunc quicquid

propitioria pro-

peccati no-

stra, Aug. med.

man cap 5.

<sup>s</sup> Heb 4.14.

man, a true, proper, naturall sonne of both, and so fit to bring man into Gods presence. <sup>s</sup>This, and this alone maketh vs with boldnesse appeare before the maiestie of God.

They who pray to God without a mediator, as Papists, or in the name of any other medairour but Christ, as Papists, pray not aright in this respect, neither can they stand with comfort before God, when he shall manifest his maiestie and ielousie.

But they who by the onely begotten sonne of God, are brought into the presence of God, do further in regard of Gods excellency, carry themselves with all reverence and due respect vnto him.

This reuerence must first bee grounded in the heart, and then manifested by our words and gesture in prayer.

<sup>a</sup> In feare.<sup>b</sup> Lam. 3.41.<sup>c</sup> Esey 29.13

That in our hearts wee may feare God, and thinke of him reuerently, we must both before prayer meditate of his glory and excellency ( for so shall wee come with hearts raised vp from the dunghill of this earth to the glorious throne of heauen, as the Prophet saith <sup>b</sup> let us lift vp our hearts, &c.) and also while wee are in praier, hold our hearts close with God, that they be not carried away with vaine thoughts, and wandring imaginations: for our prayers are then but <sup>c</sup> lip-labor, nothing acceptable to God.

Words whereby this inward reuerence is to bee manifested must be fitting our matter, and neither ouercurious, nor ouer carelesse and loose. Curiosity of stile hindereth deuotion, and argueth effectuation: it sheweth that men in praying seeke their owne praise rather then Gods. A loose stile (to say the least) argueth too

light

light esteeme, and too great neglect of him to whom  
wee make our prayer.

Our gesture must bee<sup>a</sup> reverend, & <sup>b</sup> humble. *Knee-*  
<sup>c</sup> With rever-  
<sup>d</sup> rend & hum-  
<sup>e</sup> ble gesture.  
ling is the fittest gesture to expresse both these, and most  
proper to prayer. Saint Paul setteth forth the very act  
of praier by this gesture, and <sup>f</sup> vseth it himselfe. If con-  
veniently wee cannot kneele, then stand. <sup>g</sup> This gesture  
Christ warranteth.<sup>f</sup> The poore humble Publican stood  
when hee prayed. To pray sitting, leaning, lying, with  
hat on head, &c. when no necessity requireth, argueth  
little reverence and humility.

The other property of God to bee especially regar-  
ded of vs in prayer is his goodnessse, in respect whereof  
wee must <sup>g</sup> come in assurance of faith to bee heard and  
accepted. For <sup>h</sup> faith is that meanes whereby a blessing  
is obtained. <sup>i</sup> Let not therefore the incredulous person  
thinke that *hee shall receive any thing of the Lord*. For  
strengthening our faith in praier, wee must seriously  
meditate of the promises concerning such things as we  
pray for, and of Gods truth in performing them, as  
<sup>j</sup> *Dauis* did.

For the person that prayeth, two things are requisite  
in regard of himselfe.

- 1 Lowlinesse of minde.
- 2 Holinesse of life.

Lowlinesse of minde causeth an vtter deniali of our  
selues, when in truth wee know and acknowledge that  
in vs is no ground of confidence, but altogether matter  
of dispaire. Of this minde was *Dauid* (when hee said,  
*'Enter not into judgement with thy servant, &c.'*) <sup>m</sup> *Daniel*,  
and all the best of Gods children : for the better men <sup>n</sup> *Dau.9.8*  
are, the more lowly they thinke of themselues.

For attaining to this grace, wee must impartially weigh our owne basenesse, as Abraham, who said, <sup>¶ Gen. 18.37</sup> *I am but dust and ashes:* and our vilenesse thorow sinnes as Job, <sup>¶ Job 3.137</sup> who said, *I am vile, or rather* <sup>P. David,</sup> *who layeth his sinnes in order before God.* Hee that duly pondereth with himselfe, how his sinnes for number are innumerable, and for weight infinite, and how all his righteousness is as filthy raggis defiled with that stinke of corruption which is in him, cannot but vtterly deny himselfe, and so be of a lowly minde, not puff vp with any conceit of himselfe.

<sup>¶ Holinesse of life.</sup> Holinesse of life is also very needfull: for true is that which the blinde man said, <sup>¶ John 9.31</sup> *God heareth not sinners.* <sup>¶ Exod 21.15</sup> *Though ye make many prayers, I will not heare,* saith the Lord to the wicked. Wherefore <sup>¶ 1 Tim. 2.8</sup> the Apostle exhorteth to *lift up pure hands,* which <sup>¶ Psal. 146.6</sup> *David professeth to doe.*

Thinke of this all impious and prophane persons, uncleane and cruell persons, all impenitent sinners whatsoeuer. God will not have his holy name polluted in your polluted mouthes. <sup>¶ James 1.16</sup> *But the prayer of a righteous man availeth much.*

Concerning the things prayed for, it is requisite that wee haue

- 1 A true vnderstanding and fence of them.
- 2 A true and earnest desire of them.

<sup>¶ Sense of the things prayed for.</sup> Understanding and fence respecteth both good things and euill. If wee pray for good things, wee must both know they are worth the hauning, even <sup>¶ Psal. 19.10</sup> more worth then siluer or gold: and also fencibly feele the want of them. Such as those <sup>¶ Mark 5.3.</sup> *poore in spirit,* whom Christ pronounceth blessed.

If wee pray against euill, woe must both know that they are in themselves heavy burdens, and also feel that they lie vpon vs, as <sup>a</sup> David did: otherwise we <sup>b</sup> shall never pray heartily for the one, or against the other.

Our desire in prayer must bee both sincere and fervent, even an hungering, thirsting, longing desire. Under these metaphors the desires of the faithful are often forth. Now hungry and thirsty persons and woemen that long, doe both in truth, and also with great earnestnesse desire that which they desire. If in prayer <sup>c</sup> Fervency our desire bee such, it will pierce the heauieus, and provoke God to yeeld vnto it: if it bee not a true and sincere desire, but complementall and hypocriticall, it is no prayer of the heart, but meere lip-labour, and so no whit acceptable to him who searcheth the heart. If it be not fervent, but a cold desire, it cannot pierce so high as heaven. For as a bullet flieth no further then the heate and force of powder driveth it: so prayer no further then the fervour of spirit carrieth it. Bee therefore <sup>d</sup> fervent in spirit. We heard that <sup>e</sup> the prayer of a righteous man availeth much, but with this prouiso, if it bee fervent.

Thus in generall wee see what prayer is: whereby we may bee directed how to pray. Now let vs see what motiues there bee to stir vs vp thereto.

I might heare vrge Gods expresse charge and commandement thereunto, which is oft inculcated thorowout the scripture: a motiue sufficient though there were no other. For Gods precepts being wilfully contemned, or carelesly neglected, procure no lesse penalty then eternall destruction of body and soule. It should

c Psal. 19.8

seeme that this motiue preuailed much with *David* (for so soone as<sup>c</sup> the Lord said, *seeke ye my face*, his heart answered, *O Lord I will seeke thy face*) and much will it preuaile with all such as desire to approue themselves to God. But because it is a generall motiue vnto all christian duties whatsoeuer, I will no longer insist vpon it. Particular motiues haue respect either to God, vnto whom wee pray, or vnto our selues who pray.

2. The most  
principall  
part of Gods  
worship.

Kneeling.

d say 56.7

e 1 Tim. 2.19

f Cor. 1.2

Afts 9.14

3. Nothing  
whereby God  
is more ho-  
noured.

For God, 1. Prayer is a part; the most principall, especiall and proper part of Gods worship. *David* ioymeth them together, saying, *Let vs worship and fall downe &c.* that is, by falling downe, and calling vpon God let vs worship him.

2 Among other parts of Gods worshippe, \*the most reuerend gesture is applied, and cuen appropriated to this.

3 The place of Gods worship was by an excellency termed <sup>d</sup> *the house of prayer*.

4 Prayer is made an essentiall note of difference betwixt such as worship God, and such as worship him not. <sup>e</sup> *They are said to call upon God: these, not to call upon God.*

2 It is the best and cheefest meanes of honouring God that can bee: by it wee acknowledge God

First to be every where present, and in every place to heare his children, and on this ground every where call on him,

2 To be the fountaine of all blessing, and therefore when our selues or others want any blessing temporall or spirituall, by praier we aske it of God: yea when we receive any, we giue the praise of it to God.

3 To be a God full of pittie and compassion, which maketh

maketh vs to lay open our grieses and distresses to him.

4 To be an almighty God, able to giue whatsoeuer we desire.

5 To be a bountifull God who giueth to all liberally, and vpbraideth not.

6 To be a God true of his promises, and therfore we crave the accomplishment of them.

These and otherlike properties of God doth faithful praier set foorth, and so bring great honour to God, in which respect God himselfe saith, *call upon me, and I shall glorifie me.* Psal.50.15

For our selues, foure points there bee which commend this holy exercise.

- 1 The necessitie.
  - 2 The vtilitie.
  - 3 The efficacie.
  - 4 The dignitie.
- } of praier.

1 If any good thing be necessary to a Chiftian, prai-  
er must needs be necessary, because it is that means  
which God hath appointed to obtaine every good  
thing: *ask and it shall be given you,* saith the Lord which  
giueth all, *ye get nothing, because ye aske not,* saith his A-  
postle: we haue no good thing in our selues, or of our  
selues, all is hid in God: he is the fountaine of all bles-  
sing; but he is a deepe well: we must haue something  
to draw vp water: the only means is praier. Is it not ne-  
cessary that a poore man that hath not of his owne a  
crumme of bread or droppe of water, should make his  
want knowne to such as can and will relieue him? How  
much more necessary is it that Christians should make  
their wants knowne to God, seeing otherwise there is

no hope of receiving relief from him?

*Obiect.* Many prophane and wicked men who never call vpon God, receive many blessings from God?

\* Mat. 5.45

*i He maketh his sunne to arise on the evill, and sendeth raine on the uniuersit.*

*Answ.* 1. The things which such receive are even as nothing not to be spoken of, because they tend not truely and properly to their good: all that they receive are either temporall things, or onely restraining graces, which tend rather to the good of others, then of them which receive them,

2 Such persons were much better want all those things then haue them: for because they call not on God, God giueth them no grace well to vse them, so as they abuse them to their owne destruction: <sup>k</sup> Achitophel's wit, <sup>l</sup> Goliath's strength, <sup>m</sup> Herods eloquence were the cause of their ouerthrow in this world: and thoughall haue not like ends in this world, yet all *heape vp wrath vnto themselves against the day of wrath.* Reade Rom. 2.4,5.

\* 2 Sam. 17.13

<sup>l</sup> 1 Sam 17.9

<sup>m</sup> Act. 12.13

3 That spirit which commeth accompanied with all needfull saving and sanctifying graces, is not gotten without praier. <sup>n</sup> God giueth the holy Ghost to them that desire him.

\* Luk. 11.13

2 The vtilitie or profit of praier is much very manner of way. It is profitable,

<sup>s</sup> Every way  
profitable.

<sup>b</sup> Job. 16.23.

<sup>n</sup> Legem iust.

Maryris Apo-

log. 2. M 17c1

imperaturis E-

pitam ad S.R.

de precib Chri-

stanorum.

1 To obtaine every good thing. <sup>b</sup> Verily, verily, I say (saith Christ) *vnto you, whatsoever ye shall ask the father in my name, he will give it you.* Note the certaintie of this promise in Christis vehement assuration. Note the generalitie of it, *whatsoever.* <sup>s</sup> The heat then among whom the Christians liued after the Apostles

thes daies obseruing so much, said there was nothing which Christians could not obtaine of God by praier. I might here perticularly exemplifie this by severall instances of all kindes of blessings, spirituall, and temporall, publike, and priuate, for our selues, and others, concerning this life, and a better, and shew how Gods children haue by praier obtained them : and also declare severall promises made by God for all these. But I haue in part declared these before, and I shal haue fitter occasion to handle them, when I speake of the matter of praier. c Pag. 164, &c

2 To present iudgements threatned, & remoue 1 Pet. 1. 19,  
iudgements inflicted. Note for this purpose the praier c Lam. 5. 18  
of Solomon. 1. King. 8. 33.

3 To preserue, nourish and strengthen in vs all spirituall graces : by Christ's praier was Peter's faith kept f Luk. 12. 35  
from failing : whereby Christ shewth that praier is an  
especiall meanes to be vsed to that end. So the Apostle c Col. 1. 9, &c  
praied in the behalfe of the Colossians, that They  
might be filled with knowledge, & increasing therein, and  
strengthened, &c.

4 As to obtaine remission of sins (which is the 1. King. 8. 47  
summe of the first petition, for which end Peter saith to  
Simon Magus, Pray God, that if it bee possible the thought : All 8. 22  
of thine heart may be forgiven thee: whereby he implieth  
that if remission of sinnes may bee obtained by any  
meanes, praier is that meanes) so also to subdue in vs the  
power of sinne, which David well knowing, praied that k Psa. 19. 13  
*sins might not have dominion over him.* I dare bouldly  
auouch (and I doubt not but euery christian soule that  
is acquainted with this holy exercise of praier, can by  
experience iustifie the trueth of what I shall auouch)  
that

that the more constant and powerfull a man is in praier, the leſſe power ſinne hath in him; the more ſinne preuaileth, the weaker is the ſpirit of praier: when Gods children fall into temptation, and yeeld vnto ſin, their ſoules are intangled thereby as a bird whose feathers are besmeered with birdlime, or whose feete are caught in a ſnare: they cannot flie vp to heauen. If by praier they keep their hearts aloft, they are the more free from being intangled by Satan. Faithfull praier, and purpoſe to ſinne, cannot ſtand together. In this reſpect I may not vnſtitly compare the ſpirit of praier, to that ſpirit and breath which commeth from the lungs of a man, whereby that ouer-great heate, which otherwife would dry vp all his radicall and naturall moiſture, is cooled and allaided, for it is praier which cooleth and alaieth in man the immoderate heate of luſt, anger, malice, enuie, &c.

To ſanctifie all Gods creatures vnto our vſe: for as Gods word giueth a warrant for the vſing of the creatures which are needfull, and a direction whereby we are taught how to vſe them; ſo praier to God obtaineth a right vnto them, and a bleſſing vpon them: therefore the Apostle ioyneth both theſe together, and

<sup>1. Tim. 4.5</sup> faſh that the creature <sup>is ſanctified by the word & praier.</sup>  
<sup>= Mat. 14. 19</sup> for this end = Chrift vſually praied before he vſed the  
<sup>& 15. 36 & 26</sup> creature: and all, euen they who haue abundance,  
<sup>26</sup> muſt pray, *give vs this day our daily bread*, that they may haue a right vnto, and a bleſſing vpon the creatures  
 which they vſe: the like may bee ſaid of the callings  
 wherein we are placed, of the actions which we doe,  
 and of all things which we haue or vſe, all are ſanctifi-  
 ed by praier: who without praier doe, or vſe any thing,  
 are

are vserpers, and can looke for no blessing.

To conclude, praier is profitable vnto all things.

*obj.* Against al that is said of the profit of praier, some object, that the praiers of many are fruitlesse : they obtaine not the things desired : yea that God sweareth he would not heare<sup>1</sup> *Moses, Samuel, Neth, Daniel, Job.*

<sup>a</sup> *Exodus. 15.1*  
<sup>b</sup> *Ezekiel. 14.14*  
<sup>c</sup> *1 Kings. 4.3*

*Ans.* 1 Many pray amisse, & soreceive not, wherfore that our praiers may be profitable, we must learne to pray aright, as wee haue beene directed before.

2 Though God alwaies grant not his seruants request instantly, yet afterwards when there is a more seasonable time he doth, for God is the Lord of times and seasons, and best knoweth which is the fittest season, both for his owne glory and his childrens good to grant their request. For this end did not Christ at first grant<sup>d</sup> his mothers request, nor<sup>e</sup> the request of the Cananite. Note his answer to his Disciples. *It is not for you to know the times or the seasons which the father hath put in his owne power.*

<sup>a</sup> *John. 2.4.7*  
<sup>b</sup> *Matthew. 26.33*  
<sup>c</sup> *Acts. 1.7*

3 Though he heare them not in that particular, yet in as good, or in a berter thing will he heare them. As when *Paul* praied against a temptation, God gaue him grace sufficent to relist it, and when *b* Christ praied to have his bitter cup remoued. God enabled him to drink it; whereupon it is said that *c* *he was bearded in that which he feared.* *d* *David* praied for his childe that died, yet was not his praier in vaine, for first his praier was a sacrifice acceptable to God. Secondly, *e* God had mercy on the soule of his childe. Thirdly, God gaue him another sonne of the same mother, a *So'omon, a Iedidiah,* a prince of peace, beloued of the Lord, whom God made King after *David*, God better knoweth what is good for vs good.

<sup>a</sup> *Cor. 11.8,9*  
<sup>b</sup> *Matthew. 26.39*  
<sup>c</sup> *Heb. 5.7*  
<sup>d</sup> *2. Samuel. 12.16*  
<sup>e</sup> *ver. 23*  
<sup>f</sup> *24, 25.*

good for vs then we do our selues: accordingly, though he heare vs not alwaies to our owne will, and grant what we suppose to be good, yet alwaies he heareth vs to his owne will, and granteth what he knoweth to be good for vs.

4 The Saints well know what God hath absolutely promised (as all needfull sauing graces, and saluation it selfe: those absolutely they pray for and obtaine) and what conditionally, as all temporall things, and such like as may make sometime to their aduantage, and sometime to their damage. These they pray for with a subiection of their owne wils to Gods,

<sup>g</sup> Mat.26.39 as Christ vnto his father, <sup>not as I will, but as thou wilt;</sup> and the Leper to Christ, <sup>if thou wilt thou canst make me cleane;</sup> and <sup>i</sup> David to God, <sup>Behold here am I, let him do to me as seemeth good in his eyes.</sup>

<sup>b</sup> Mat.1.40 <sup>1</sup> 2 Sam.15.16 <sup>3</sup> Ezek.14.14 That which was obiect of *Moses, Samuel, Naib, Daniel, Job*, is but a meere supposition, not a thing done: besides it is said, <sup>k</sup> *they should deliuer their owne soules*, so as their praiers should not be without profit.

6 Very pow-  
erfull.  
*Magna sunt  
arma oratio:  
ipsa bella deusi-  
sit &c. Chrys.  
in Hebr. hom.27* 3 Such is the efficacie of praier, as nothing can bee more powerfull: for it preuaileth ouer all creatures, whether reasonable, or vnreasonable: and of reasonable both visible as man, and iruisible as Angels, whether euill or good: yea it preuaileth with the Creator himselfe.

<sup>1</sup> Dan.6.22 <sup>1</sup> Daniel by praier stopped the mouths of Lions among whom he was cast.

<sup>2</sup> Gen.32.11 <sup>2</sup> By <sup>m</sup> Davids prayer was Achitophels wisdome turned into foolishnesse. By <sup>n</sup> Iaakobs prayer was Esaues wrath alayed. By <sup>o</sup> Mordechais and Esters prayer was Hamans malice like Sauls sword turned into his owne bowels.

bowels. By <sup>a</sup> *Hesekias* prayer was the whole host of <sup>b</sup> *Sennacherib* ouerthrowne. One faithfull mans prayer is <sup>c</sup> more forceable then the power of a whole army : <sup>d</sup> witness the example of *Moses*, who lift vp his hand while *Israel* fought against *Amalek*.

3. <sup>e</sup> By prayer the Diuell when hee hath gotten fast hold, and sure possession, is cast out. It is here in this text laid downe as a meanes to subdue the forenamed principalities and powers.

4. <sup>f</sup> If Christ would haue praied, he might haue had more then twelue legions of good Angels to guard him. <sup>g</sup> At *Elias* prayer a mountaine was full of horses, and charets of fire round about it.

*Obiect.* If prayer be thus powerfull with Angels, it is good to pray vnto them.

*Answ.* <sup>h</sup> The Angels are prest onely to Gods service, and alwaies behold his face : when he sends, they goe, and not when we call them. Now our prayer moueth God to send them : and thus at our prayer they come to guide vs. Vnreasonable creatures by prayer are restrained from hurting vs, and made seruiceable : is it therefore reason that we should pray vnto them ?

5. <sup>i</sup> By prayer *Iaakob* had power ouer the Angell, <sup>j</sup> (which was the Angell of the couenant Christ Iesus, true God) who therefore was called <sup>k</sup> *Israell*, because he <sup>l</sup> prevailed with God. Prayer so farre preuaileth with God, that <sup>m</sup> it euuen forceth a blessing from him, (whereupon wee are said <sup>n</sup> to strive or wrestle in prayer to God) <sup>o</sup> and <sup>p</sup> staieth: and holdeth him backe when hee is going out in wrath and <sup>q</sup> causeth him to repent and reuerse <sup>r</sup> his sentence denounced.

*Obiect.* This may seeme to impeach the immutabilitie

litie, and omnipotencie of God. If man preuaile with him, how is he almighty? if he repent, how is hee changeable?

*Answ.* Those phrases of preuailing with God, of houlding him, of his repenting, &c. are spoken figuratively & after the manner of men, for our better vnderstanding, voluntarily God yeeldeth to all that hee seemeth to be forced vnto. Yea he hath before hand determined so to doe, but as he appointerth the thing to bee done, so the meanes whereby it is done: without the meanes nothing shall be done, vpon a right vse of the meanes all things shal be effected: now praier being the meanes appointed by God of procuring blessing, and auoiding iudgement, praier may fitly be said (in regard of that order which God hath voluntarily set downe) to be of power with God.

Many admirable, and extraordinary are the things which the praiers of Gods faithfull children haue in all

<sup>a</sup>Exo<sup>r</sup> 14.15,16      <sup>b</sup>Iof<sup>r</sup> 10.11      <sup>c</sup>Ifa<sup>r</sup>.38.1,8  
ages effected. <sup>a</sup> At *Moses* praier the red sea was diuided a sunder. <sup>b</sup> At *Iosuahs* praier the sunne staied his course. <sup>c</sup> At *Hezekiah's* praier it turned backward.

<sup>d</sup> Jam. 5.17 At *Elijahs* praier raine was staied three yeares and an halfe together, infinite it were to reckon vp all particulars. I

will bring to your remembrance onely one which among and aboue the rest is most remarkable, which is concerning <sup>e</sup> Christ's praier at his baptisme, by the power whereof first the heauens were clouen. Secondly, the holy Ghost descended downe vpon him. Thirdly, the father gaue an evident and audible testimony that

Christ was his beloued sonne: whereby is declared that the praiers of Gods children pierce the heauens, make the holy Ghost to come into them, and cause God

God to witnes that they are his children, though not so visibly and audibly, yet as truly and effectually.

*Obiect.* There are extraordinary examples of extraordinary persons, who had an extraordinary spirit: so as ordinary persons can looke for no such matters. As for Christ, he was the true naturall Sonne of God.

*Answ.* 1. These things are recorded to shew the power and efficacie of prayer.<sup>f</sup> So which purpol Saint James <sup>James 5:17</sup> allcadgeth that extraordinary example of the prayer of *Elias*. And the argument will well follow from the greater to the lesse. For if God heard his seruants in extraordinary matters, will he not much more heare vs in such ordinary matters as wee stand in need of, and he hath promised to give vs?

2. Though Christ were the onely begotten Son of God, and the proper obiect of his loue, yet in and thoro Christ, God hath adopted vs to bee his children: and with that loue he beareth vs to Christ, hee loueth vs: so as if wee call vpon him in Christ's name, hee will hearken vnto vs as vnto his children, and accept of our prayers as if Christ had made them: for hee offereth them vp vnto his father. <sup>Rev. 8:3,4</sup>

Thus we see that *the prayer of a righteous man availeth much.* <sup>James 5:16</sup>

4. There is no one thing wherein and whereby God doth more honour his seruants, then by vouchsafing <sup>A matter of great dignity.</sup> vnto them this high priuiledge and fauour to pray vnto him. By prayer haue the Saints a free accessle vnto the glorious throne of Gods grace: yea they haue a familiar acquaintance with him. It is a great prerogatiue, that God in and by his word vouchsafeth to speake to man; but not comparable to this, that man should

E.P. 5.2.

talke with God : God by his word speaketh to all, even to the wicked and rebellious, (*Prov. 1. 20.*) but none but Saints by prayer speake to him. The prayer of other is no prayer, but meere lip-labour. Wee know that it implieth much more familiarity for an inferiour freely to speake to his superior, then a superior to his inferiour. *Esther* though a Queene, accounted it a great fauour, that shee was louingly and kindly accepted, when shee approched into the presence of a mortall Monarch. Now consider how infinitely more greater the diuine Majestic is, then any humane can bee, and this will shew how high a dignitie it is to haue a free accessse vnto his glorious presence ; especially if withall wee consider how full of grace and goodness he is to all that come before him. The glorious Angels doe admire the Saints in regard of this honour vouchsafed vnto them.

Thus wee see what strong motiues heere bee to vrge this duty. If either Gods honour, or our owne honour, if to please God, or to supply our owne needs and necessities, if our owne profit and benefit bee any motiues hereunto, motiues are not wanting. What exercise on earth so heavenly ? and yet what, whereunto wee are more dull ? Oh that so rare and excellent a dutie should so rarely and sliglty bee performed as commonly it is ! Doth not this argue as the great corruption of our nature, so the subtil malice of the diuell ? For well hee knoweth the vantage that man gaineth, and damage which commeth to him by prayer. Let vs be grieved and humbled for our dulnes and carelessness herein. Let vs rowse vp our spirits and pray that we may pray.

With

*with all prayer and supplication.*

Hitherto of the dutie ie selfe whereunto we are exhorted: we are now to handle the particular circumstances, or branches of the Apostles direction.

The first is concerning the kinds of prayer, which are first intimated vnder that generall particle *all*, and then exemplified by two particular instances, 1. *prayer*, 2. *supplication*.

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That we may distinctly handle the severall kinds of prayer which are here in this text comprised vnder this word *all*, and in other places of Scripture more expesly set downe, I will drawe them into some order.

Prayer may first be distinguished according to the matter, and manner thereof.

In regard of the matter, the Apostle maketh fourte  
2 Tim. 1, 3  
severall heads.

1. *Supplications*, or deprecations which are for the remouall <sup>removal</sup> of euill.

2 *Prayers*, which are for the obtaining of good.

3 *Intercessions*, which are in the behalfe of others.

4 *Thanksgivings*, which are for benefits received.

These fourte he referreth <sup>b</sup> in 1. Requests.

another place to two heads, 2. Thanksgiving.

Vnder *Requests* he comprehendeth *supplication* and *prayer*, vnder which also may be comprised *intercession*.

Aagine in another place he 1. Prayer.

mentioneth onely two heads. 2. Thanksgiving.

A a 2

b Phil. 4, 6.

desire

By Prayer, hee meaneth petition. For when this word *Prayer* is let alone, it compriseth all the kinds vnder it: when it is ioyned with thanksggiuing alone, it compriseth all kinds belonging to request. When it is ioyned with deprecation or intercession, it is restrained to a desire of good things for our selues.

The most generall and vsuall distinction is grounded on 1. *Theff.* 17, 18. which is {*Petition*, and  
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The things which it respecteth are either *good*, to obtaine them, which is most properly *prayer*; or *evill* to remoue them, which is *supplication*; so called in english, because when wee are oppressed with any evill, it maketh vs cast downe our seluers as poore suppliants, cravuig helpe and redresse.

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According to this distribution we will handle vnder *Prayer*, put for *Petition*,

1. Petition for good things.
2. Deprecation to remoue euill things.
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S. 2. 1. Pet.  
tion for good  
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changs.

1. For Petition; I need not stand to proue the generall, that it is lawfull to craue good things: for this of all others is the most principall kind of prayer. And this generall title *prayer*, is most commonly attributed to it. I will rather more particularly shew,

I. What

1. What things we are to craue.

2. After what manner we are to craue them.

The things which may be asked, must be lawfull and good: for so much implieth Christ where he saith, that God will give *good things* to them that ask him. Now <sup>d May. 10</sup> those things are lawful: and good which are agreeable to the good will of God: for Gods will is not only the rule and square of goodnessse, but the very ground of goodnessse. A thing is not first good, and then willed of God; but therfore good, because it is willed of God: so as Gods will giueth the very essence and being vnto goodnessse. Whereupon <sup>e Heb. 13. 22</sup> the Apostle hauing praied for the Hebrewes, that God would make them perfitt in all *good works*, addeth by way of explanation, *so doe his will*. This general point of framing our petitions according to Gods will, Saint John expressly laieth downe, saying, <sup>f 1 John 5. 14</sup> *If we aske any thing according to his will, hee heareth vs.*

Would we then know what are those good and lawful things which may bee asked? *search the Scriptures*, for in them is Gods will revealed. If we haue our warrant from thence for the good things we aske, then may we boldly aske, and looke to receiuue them.

But because this is a large field, and a wide sea, Christ hath made an *epitome*, a briefe collection of all such things as are good and lawfull to be asked, and compri-  
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Where we may obserue two generall heads of them.

1. Gods glory in the three first petitions, wherein praying to God we say, *Thy name, Thy kingdom, Thy wil.*

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*1 Cor. 10.31* & nothing is to be craued but that which may make thereunto. If Gods glory and our saluation could come

*b 5 end 22. 32* in opposition, *that were to be preferred to this, as<sup>b</sup> Moses* sheweth by his owne example. Therefore *c* that hath

*c 1 Petition* the first place in the Lords Prayer. As we are to desire it, so to desire *d* the *meanes* whereby it may be effected, and *e* the *manifestation* of it.

*d 2 Petition* In regard of *our owne good*, wee may aske all needfull *f 4 Petition* things, whether they be *f* temporall concerning these fraile bodies of ours while heere wee liue: or spirituall,

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*h 6 Petition* thorow sinne we are bound vnto God: or our *h sanctification*, in keeping vs from the *pollution* of sinne, and preserving vs safe from all *euill* vnto saluation. The Scripture affoordeth particular instances of all these things asked of God by the prayers of the Saints. But this warrant of the *Lords prayer* being so sufficient, I neede no longer insist vpon it.

Hauing seen what wee must aske, let vs see how wee must aske.

Wee haue heard before of many graces needfull for a right manner of prayer, which I will not here repeate, but onely shew how all things must be asked with sub-

*Concerning  
absolute and  
not absolute  
promises, see  
pag. 167* iection of our will vnto Gods will. For this end respect must be had to Gods promises. For euery acceptable prayer is made in faith · faith bath an eie to Gods promises, and resteth thereon: as God hath promised

*i 2 end 32. 10,  
11* any thing, so the faithfull aske it in prayer. Things absolutely promised, they craue absolutely, as *i Moses*, who would not let *God alone*, till hee had spared his people,

Prayer  
sired:  
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Moses  
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people, but <sup>1</sup> desired to bee rased out of Gods booke <sup>Exodus 32</sup> rather then his people should be destroyed: and why? because God had made an absolute promise to bring them into *Canaan*, <sup>2</sup> which promise *Moses* pleadeth vnto <sup>Exodus 13</sup> God in his prayer.

Things not absolutely promised they pray for with subiection vnto Gods will and wisdome. For there are many things which are good in their kinde, yet so far make more or lesse to Gods glory and mans good, as it pleaseth God by his wise prouidence to dispose them. For example, God hath made an absolute promise of the perpetuall continuance of the Church, but not of a continuall outward florishing estate thereof, for hee can turne the persecution of his Church to the increase thereof, and so gaine honour to himselfe, and bring good vnto his people thereby. Thus for the time of accomplishing Gods promises, somtimes a long date, somtimes a short date may most make to his glory: and for the meanes, sometimes one kind of meanes, sometimes an other, with other like circumstances.

In all these we must in our prayers either expresse, or serue in our mindes some secret limitations, as these, *If God see it to be good, if his good pleasure bee such, if it may stand with his glory, &c.*

II For Deprecation, or supplication, we haue express warrant in the fift and sixt petitions of the Lords prayer: and also in the example of Christ (<sup>▪ who offered up</sup> <sup>dep-  
cation against  
evil things  
▪ Heb. 5.7</sup> <sup>s</sup> <sup>▪ Kies. 8.33,</sup> <sup>which he made at the dedication of the temple) and of</sup> other Saints in all ages: yea likewise <sup>▪ in the answere</sup> <sup>▪ 1 Cor. 7.13,</sup> <sup>which</sup> <sup>▪</sup>

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*Gods glory* is first of all, and most of all to be desired:

**a** 1 Cor. 10.31 **b** good 11. 33 **c** Petition **d** Petition **e** 3 Petition **f** 4 Petition **g** 5 Petition **h** 6 Petition

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Concerning  
abſolute and  
not abſolute  
promiſes, ſee  
pag. 267

**i** 8. vnd. 32. 10,  
21

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*eccliesia*  
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I I. For *Deprecation*, or supplication, we haue express warrant in the fift and sixt petitions of the Lords prayer: and also in the example of Christ ( <sup>= who offered up supplications with strong crying and teares, and was also heard in that which he feared</sup> ) of Solomon ( <sup>= who expres- seth many particular branches hereof in the prayer &c.</sup> <sup>• 1 King. 8.33,</sup> which he made at the dedication of the temple) and of other Saints in all ages: yea likewise <sup>• in the answere</sup> <sup>o 2 Ch. 7.13.</sup>

**Psal. 50. 15** which God gaue to *Solomon's* prayer, and **p** in the many promises which God hath made to deliuer vs from euill.

What euils  
are to be prai-  
ed against  
*Maliu culpa,*  
*maliu pena*  
**x Simeon.**

Here also we are to consider the matter and manner, what wee are to pray against, and how. *Emill* to be prai-ed against, is either of fault, or of punishment.

Euill of fault is *sinne*. This is the first euill that ever was in the world : the greatest of all euils ( a greater euill then the torment of hell) and the cause of all euill of punishment ( for *a sinne when it is finished bringeth forth death*).

**9 Jam. 2. 15**

In regard of this euill, three things are to bee prayed against, 1. The *guilt* of sinne. 2. The *power* of it. 3. *Temptations* thereunto.

**1 Psal. 13. 3**

**1 Cor. 19. 12**

**a Mat. 26. 41**

Against the first wee pray in the fift petition : against the second and third in the sixt petition. In regard of the first *David* thus prayeth, *'W. sb mee thorowly from mine iniquitie, and clese mee from my sinne.* In regard of the second, thus, *'Let not presumptuous sinnes haue dominion over mee.* In regard of the third Christ saith to his Disciples, *'pray that yee enter not into temptation.*

The *guilt* of sinne maketh vs odious and obominable in Gods sight, whose fauour causeth our happiness. The *power* of sinne maketh vs more and more to prouoke his wrath which is vnsupportable.

**b Col. 3. 13**  
*yeuile & detrac-*  
**c 1 Thes. 4. 2. 1**  
**d Mat. 3. 17**  
**e 1 Cor. 4. 3. 6**

Temptations vnto sinne simply in themselues work neither of those two mischieves. For Christ (who was alwaies most amiable in Gods sight, **b** the son of Gods loue, **c** in whom his soule delighted, and who never prouoked Gods wrath, **d** for God was alwaies wel pleased in him) was oft tempted to sinne, as **e** by Satan himselfe in the wildernes, by Scribes, Pharisies, and o-

ther such enemies, yea by <sup>f</sup> Peter when he tould him off <sup>Mat. 26.32</sup> his suffering: but all his temptations could neuer make him sone. As a fire-brand thrust into the Sea is presently quenched, so were all temptations cast against Christ. Yet notwithstanding temptations to vs are very dangerous, because of our pronenes and readinesse to yeeld vnto them. Wee are by nature to temptations, as gunpowder isto fire: the least spark of fire quickly causeth all the gunpowder to flame out. Instance <sup>g 2 Sam. 13.2</sup> <sup>i Mat. 26.69</sup> <sup>b</sup> Danid, who at the light of Bathsheba was inflamed with lust, and <sup>b</sup> Peter, who at the word of a silly maide was soone brought to deny & forsware his master. If these in whom Gods renewing Spirit abode, were by reason of the flesh so prone to be overtaken by temptations, how can such stand against them, in whom the flesh raigneth, and where is nothing to restraine them?

Against the guilt and power of sinne wee must simply, absolutely, instantly pray, and neuer cease till God heare vs.

That wee may with the greater indignation pray against them, wee must first narrowly and thorowly examine our selues, and search what sinnes wee haue committed, and amongst our many sinnes, which are the most odious, which the most dangerous, what sins we are most adicted vnto, and what bear greatest sway in vs. Thus when we see what greeuous sinnes we are slaues vnto, wee shall with great vehemency, as <sup>i</sup> Danid, <sup>i Psal. 51.1, &c</sup> and with teares as <sup>k</sup> Peter pray against them. The reason why most so seldom, so coldly and faintly pray against their sins, is because they never examine them selues: they see not how vile and wretched they are by reason of them.

Against

Against temptations wee are to pray especially, that wee bee not giuen ouer vnto them, and ouercome by them : but that the Lord would either deliuere vs from the temptation, or so affiſt vs therin, that it turne nō to our destruction, but rather to our good.

3 Outward  
iudgements

<sup>1</sup> Gen. 3.17

Euill of punishment is threefold,

1. Temporall.  
2. Spirituall.  
3. Eternall.

Temporall punishments are all outward iudgements, miseries and plagues in this world : these are in themselves effects of sinne : from sin they came first : had man never transgressed, none of these had euer beeene inflicted vpon him: <sup>1</sup> in the day thou eateſt of the tree forbidden thou ſhalt die the death faith God to man: all temporall iudgements are forerunners of death, and aperturances thereof, and ſo comprised vnder it.

These may be ſanctified, and made medicinable: and ſo they are, in and thorow Christs ſuffering, to Gods children · all outward afflictions are Gods phyſicke to the faithfull. Absolutely therefore they are not to bee praied againſt, but we are to pray either to haue them remoued, or else ſanctified vnto vs.

3 Spirituall  
punishments  
of ſinne

Spirituall punishments, are flauery vnder Satan, the world and the flesh, a feare and a dead conſcience, hardneſſe of heart, blindneſſe of minde, carnall ſecuritie, impenitency, infidelitie and ſuch like. These are fearefull euils, and to bepraied againſt, as hell it ſelfe.

4 Eternal dam  
nation

<sup>1</sup> Mat. 9.44

<sup>2</sup> Rev. 20.14

<sup>3</sup> & 14.10

The Eternall punishment of ſinne, is ſuch as cannot bee expreſſed: it is ſet forth by the moſt intollerable tormentis that be, as the gnawing of a worme that never dieth, <sup>1</sup> a lake of fire; <sup>2</sup> yea fire and brimſtone, &c.

This euill cauſeth an irrecouerable and perpetuall ſepe-

seperation from God : and maketh men to blasphemē  
the God of heauen for their paines : in which respect it  
is absolutely to be praied against : for as sinne maketh  
men most wretched, so this punishment of sinne maketh  
men most accursed. R. 15.16.9

*For all Saints, ]*

Respect must be had to others in our praiers as well § 10  
as to our selues : for in the Lords praier such petitions 3 Intercession  
for others.  
as respect the good of man are set downe in the plurall  
number, *give us, forgive vs, deliver vs.* Expressly a Lam. 5.16  
the A-  
postle commandeth to *pray one for another.*

This is to be done Reasons.  
in regard of God 3. 1. To whom praier is made.  
2. Our selues who make it.  
3. Those for whom it is made.

1 In that we call upon God for others as well as for 1 It appliceth  
our selues, we acknowledge him to bee not onely our  
owne father but also the common father of others, in  
which respect Christ hath taught vs to say *Our father :*  
yea thus we acknowledge God to be that onely foun-  
taine from whence both our selues and others also re-  
ceiue all needfull blessings. So as this maketh much to  
the honour of God.

2 Hereby we performe a duetie of loue, one of the 2 It is a duetie  
of loue.  
most principall dueties that bee. This Christ plainly  
sheweth, where he maketh it a branch of loue : for ha-  
ving said *b love your enemies, he addeth pray for them.* Now b Mat. 5.44  
*Loue is a due debt which we owe to our brother:* by c Rom. 13.8  
performing this great duetic of loue, wee pay a great  
part of our debt. Thus wee see that it is a matter both  
of charitie and of iustice : they which neglect it <sup>d</sup> sin. d 1. Sam. 13.13;

3 There .

<sup>3</sup> It is very  
profitable.

3 There is no one thing wherein and whereby we can be more beneficiall, and doe more good to any, then in and by praier. We heard that praier is profitable vnto all things, it extendeth to the good both of bodie and soule, of the temporall and eternall estate of others as well as of our selues.

Such reproo-  
ued as

<sup>3</sup> Take no no-  
tice of others  
necessities.  
*dLam.1.12*

<sup>3</sup> Are not  
moued there-  
with.  
*2Loh.1.31,32*

*1. Am.8.5*

<sup>3</sup> Thinke this  
a needies du-  
tie.

*8 Job 21.15*

*Vse 1* Most worthy of much blame are they who are neuer moued to pray but in their owne needes and distresses: of these,

1 Some will take no notice of others necessities. The Church of the Iewes in her captiuitie complained of such, saying: <sup>4</sup> *have ye no regard all yee that passe by this way?* if themselues be well in their owne concets, they thinke all other shoulde be well.

2 Somethough they take notice, yet are no whit moued to any compassion: as the Priest and Levite which came and looked on the man that lay wounded and halfe dead in the high way, but hauing no compassion passed by on the other side. Such were those of whom the Prophet complained, saying: <sup>5</sup> *No manis sorrie for the affliction of Joseph.*

3 Some though they be moued, yet performe not this duetie, because they thinke it to be an idletriuolous thing, nothing auailable or profitable: such were they whom Job bringeth in thus speaking, *sly what profit should we haue, if we should pray unto the Almighty?*

The first sort of these bewray too much selfe-loue.

The second sort discouer too great *fencelssnesse*, and plaine inhumanitie.

The third manifest too much *distrust* in God, and plaine atheisme.

All of them as they violate that excellent Christian  
dutie of *love*, <sup>1 Cor. 13.9</sup> which seeketh not her owne things onely,  
but desireth and seeketh the good of others also: so they  
straiten and impaire the rich treasure, and large ocean  
of Gods goodnesse and mercie, which extendeth it  
sitle to all of all sorts.

*Vse 2.* For our parts if faith in God and loue to our  
brethren abound in vs, they will make vs diligent in  
obseruing the needs of others, they will worke in vs a  
fellowfeeling, and moue euell the bowels of compas-  
sion in vs, and so prouoke vs to commend our bre-  
threns distresses to him whom we know to bee able to  
succour them. What made <sup>1</sup> the friends of the palsey  
man so diligent in bringing him to Christ? or what  
made <sup>1</sup> the woman of Canaan, and <sup>1</sup> the father of the  
lunaticke childe such importunate suiters to Christ for  
their children? was it not their faith in Christ, and their  
loue to those parties?

All provoked  
to afford o-  
thers the  
helpe of their  
prayers.

<sup>1</sup> Mar. 2. 3, 4

<sup>1</sup> Mat. 15. 28  
<sup>1</sup> Mat. 17. 22, 24

Thus wee haue heard that praier is to bee made  
for others: We will further shew more distinctly, First  
who those other be which are to be praied for. Secondly  
in what order others are to bee praied for. Thirdly  
what things are to be asked for in praier for others.

The first point I will first handle nequately, and de-  
clare who are not to be praied for. And then affirmati-  
vely and declare who are to be praied for.

In generall they are not to be praied for, whom we  
know our priers cannot helpe. These are

<sup>5 11.</sup>  
For whom  
praier is not  
to be made.

1. All such as are dead.

2. They which sinne against the holy Ghost.

3. They concerning whom God hath giuen an ex-  
preffe charge to the contrary.

Concer-

<sup>a</sup> Not for the dead.  
<sup>b</sup> *Sam. 12. 23* Should I now fast? that which was said to *Iairus*, who sought helpe of Christ for his childe <sup>b</sup> (*Thy daughter is dead, why diseasest thou me further?*) had bin to purpose, if Christ had not extraordinarily and miraculously raised her from the dead. But such miracles cannot now be expected; therefore the dead are to be let alone: for throughout the whole Scripture there is not one title which sauoureth of any such matter, but rather against it. We reade in the law of many sacrifices appointed for all sorts of people in all kinde of distresses, but of none for the dead? So also of many praieres prescribed for the liuing both in the old and new testa-  
<sup>c</sup> *1. Thes. 4. 13* ment, but of none in either for the dead. <sup>c</sup> The Apostle where of purpose hee setteth himselfe to direct Christians how to carri themselues toward the dead, and how to comfort themselues in regard of their deceased friends, hath not a word of praier for them.

Though these be negative arguments, yet are they not lightly to be rejected: for they plainly shew that *praier for the dead* is a new-found doctrine, an article inuented since the Prophets and Apostles times, without warrant of the word: now the spirit warneth that <sup>d</sup> *none teach other doctrine*, auouching, that if any doe, <sup>e</sup> *he is proud and mad*, and therefore biddeth <sup>f</sup> *avoid such*; <sup>g</sup> *yea* <sup>g</sup> *he denounceth a fearful curse against them which preach* <sup>h</sup> *otherwise* then the Apostles had done. Besides this being without warrant of the word, how can it bee performed in faith? <sup>i</sup> if not in faith, how can it bee acceptable to God? To say the least against praieres for the dead, they must needs be vaine and fruitlesse: for Gods determinate iudgement passeth on every one soone

<sup>a</sup> *1. Tim. 1. 3*  
<sup>b</sup> *in ydibus etiam*  
<sup>c</sup> *Rom. 16. 17*  
<sup>d</sup> *Gala. 8*  
<sup>e</sup> *Heb. 11. 6*  
<sup>f</sup> *Quatuor ex iher. de hac vita sa-*  
<sup>g</sup> *lure redder illi*  
<sup>h</sup> *vita. Aug. 18*  
<sup>i</sup> *Psal. 36.*

soone as they die: <sup>x</sup> if they die in the Lord blessed are they: <sup>1 Rm 14:13</sup>  
 if they die in their sinnes, they are irrecoverably cursed,  
 as is implied in the parable of Dives being in hell, to  
 whom Abraham being in heauen thus saith, <sup>1</sup> They which  
 would goe from hence to you cannot, neither can they come <sup>Luk 16:26</sup>  
 from thence to us. Herein is the proverbe verified, Where <sup>Q. o s q u e n o-</sup>  
 the tree falleth there it lieth: for as life leaueth vs, so  
 judgement findeth vs. Praier therefore for the soules <sup>b a t m u s c o n-</sup>  
 of the deceased, is as physicke for the bodies of the <sup>m i d i c i p o l q u à</sup>  
 dead. <sup>a g r o u s o b i j e n e</sup>  
<sup>q u i c q u a m p r o-</sup>  
<sup>d e s e p o t e s t .</sup>

As for Purgatory (which Papists make to be a mid-  
 dle place bewixt heauen and hell, where they say all  
 such are as die not in mortall, but in veniall sinne, and fiction.  
 from whence by the praiers of the living they may be <sup>r i m u m l o c u m</sup>  
<sup>f i l i e s C u h o l i c o -</sup>  
 released) it is a meer fiction inueted of mans idle brain, <sup>r u m d i u n a a n -</sup>  
 and maintained to increase Antichrists earthly trea- <sup>t h o r u t a t e r e g n u m</sup>  
 fures: it is against the current of the Scripture, which <sup>c r e d i t e s e c a -</sup>  
 acknowledgeth but two sorts of people, <sup>l o r u m : s e c u n d u m</sup>  
<sup>e c h e m a t i s t e r i u m</sup>  
<sup>u m p e n i t u s i g -</sup>  
<sup>n o r a m u s i m m o -</sup>  
<sup>n e c e s s e i n c r i p -</sup>  
<sup>t u r i s f a n d i u s i n -</sup>  
<sup>v e n i e n t u s A u g .</sup>  
<sup>c o n t r a P e t r i g .</sup>  
<sup>u p p o g . b b . 5 .</sup>  
<sup>M a t 13:38</sup>  
<sup>n L u k 16:33</sup>  
<sup>M t h . 16:16</sup>  
<sup>R o m . 6:23</sup>  
<sup>M a t 18:8</sup>  
<sup>G o d 3:12</sup>  
 the king dome, and children of the wicked, faithfull and vn-  
 faithfull, and accordingly onely two places after this  
 life, <sup>o</sup> heauen and bell. The distinction likewise of mor-  
 tall and veniall sinne, as they vse it, making some sinnes  
 in their owne nature by reason of the smalnesse of <sup>o</sup> them <sup>o</sup> <sup>o</sup>  
<sup>v e n i a l , i s a g a i n s t t h e w o r d , w h i c h s a i t h i n d e f i n i -</sup>  
<sup>t u v e l y o f s i n ( e x c e p t i n g n o s i n n e a t a l l ) o t h e w a g e s o f s i n</sup>  
<sup>i t d e a t h . W o t o t h e m t h a t a f t e r t h i s l i f e e n t e r i n t o a n y</sup>  
<sup>f i r e : t h e S c r i p t u r e n o w h e r e m e n t i o n e t h a n y t e m -</sup>  
<sup>p e r o r a r i e f i r e a f t e r t h i s l i f e , b u t p e n e r a s t i n g a n d q u e n c h a b l e .</sup>

Obiect. 1. The second petition compriseth the dead  
 vnder it.

Answ. That petition hath not any particular respect  
 to

to any particular person departed, so as it cannot iustifie any particular praiers for a particular person deceased, which is the question in controuersie. Indede that petition respecteth the whole body of Christ, some of the members whereof are the Saints now dead: but it followeth not thereupon that it is a praier for the dead: for principallie it respecteth the living, and the dead onely by consequence. Besides it implieth no altering of the estate of the soules of the dead, which is another point in question.

*Object.* 2. Many praied for their children and friends which were dead, and had them restored to life.

*Answe.* 1. This is nothing to the alteration of the estate of the soules, which is the point in controuersie.

2 Those were extraordinary examples done by extraordinary spirits, and are no more exemplary then the Israelites passing thorow the red sea, or *Moses, Elieabs,* and Christes fasting fortie daies.

*Use.* This point is to bee noted as against the erronious doctrine of Papists, who maintain praiers for the dead: so against their superstitious practises, who vse vpon Church-wals, Church-windowes, graue stones, and the like to set this phrase *pray for the soule of A.B.* and if any haue beene bountifull to their Church, they vse to offer vp *Masses*, and to say *dirige*, and to sing *requiem* for their soules from time to time. All which (to say the least) are toyish and childish.

*Dirige & requiem*  
em are the first  
words of cer-  
taine praies  
for the dead.

Not much vnlike is the practise of many ignorant and superstitious persons among vs, who, if mention be made of any of their friends departed, vse presently to say *God be with him, the Lord be with his soule, or God have mercy on his soule*, with the like. Marke the persons

sions that most commonly vse these vaine wishes, and you shall obserue them to bee stich ignorant and irreligious persons as never pray for their friends while they are aliue : for if they knew how to pray aright for their friends, they would not make such vnprofitable wishes for them. Wherin note their preposterous course: when true praier is warrantable, acceptable, honorable to God, and may bee profitable to him for whom it is made, being commanded of God, and agreeable to his will, they impiously neglect it : but when there is no warrant to make it, no hope of doing any good by it, they superstitiously vse it.

Marke their apology, and ye shall finde it as foolish, as the thing it selfe is toyish. For if any reprove them for it, presently they say, *what hurt is it?*

Obiect.

*Answ.* It is hurt enough that there is no good in it: that it is vaine and idle. <sup>a</sup> Of every idle word that men shall speake, they shall give account at the day of iudgement. Too many idle words passe from them, who are most circumspect and watchfull ouer their words. Is it not enough for men to let slip vnawares idle words, but that they must also iustifie idle prayers? <sup>b</sup> All things must be done in *faith*, <sup>c</sup> all to *Gods glory*, <sup>d</sup> all in *love*. Much more Prayer which is the most excellent, and heauenly action that can be performed. But these wilthes can not be in *faith*, because they haue no warrant: nor to *Gods glory*, because they are not agreeable to his will: nor in *love*, because they can bring no profit.

<sup>a</sup> Mat. 12.36<sup>b</sup> Heb. 11.6<sup>c</sup> 1 Cor 10.31<sup>d</sup> & 16.14

Obiect. 2. Were wee not better say *the Lord be with them*, then *the Devil take them*?

*Answ.* Is there not a meane betwixt extremes? must yee needs be superstitious, or impious? seeing Gods

B b

deter-

determinate iudgement is passed vpon them, and they are come to the place of their euerlasting abode, why leaue yee not them to their owne master, and pray for the living, who may reape good by your prayers?

**3 Prayer not  
to be made  
for such as sin  
against the ho-  
ly Ghost**  
*c 1 Thes 5. 16*  
*1 Mat. 12. 31,*  
*32*

**2** Concerning those who sin against the holy Ghost, wee haue an expresse inhibition not to pray for them, and the reason rendred, because *it is a sinne unto death:* that *is* (as Christ more plainly setteth it downe) *I shall not bee forgiven unto men neither in this world, nor in the world to come.* Their iudgement is as certaine as if they were dead, yea and by their sinne manifested to be certaine.

This sinne is very hardly discerned: there is neede of more then an ordinary spirit to discouer it. The ground of this sinne is set, obstinate malice against Christ and his truth made knowne vnto them by the spirit of revelation. The effect of it is an vniuersall apostasie, an vtter renouncing of that truth, and that with plaine blasphemy. Now seeing no man can know what is the spirit and heart of an other by an ordinary spirit, who shall judge a man to haue committed that sinne? The Prophets and Apostles could discerne them, as *Paul* discerned *Alexander*. Since their times wee reade onely of one who by the Church hath been adiudged to haue committed that sinne, which was *Iudas* called the *treasonate*.

*8 1 Tim. 4. 14,*  
*15*

**3 Prayer not  
to be made  
for such as are  
expresly re-  
jected**

*2 Sam. 16. 1*

**3** For those of whom God hath given an expresse charge to the contrary, and who are expresly and apparently rejected of God, if any pray, doe they not thwart & gain-say the Revealed will of God? We reade not that *Samuel* prayed for *Saul* after the Lord expressly forbade him. Had *Jeremiah* praied for the people after the Lord said

said to him, <sup>i</sup> *Thou shalt not pray for this people, neither lift up cry or prayer for them, neither intreate mee, for I will not bear thee, he had transgressed.*

Though these two last restraints bee expressly mentioned in the Scripture, yet wee must take heede how we judge any either to haue committed that sinne vnto death, or to bee rejected of God: for the one there is neede of an extraordinary spirit, for the other of extraordinary revelation from God.

*Ques.* What if any shall professe themselues to bee such.

*Answ.* That is no good ground for vs to iudge them to bee such, and to cease to pray for them. For many weake ones in temptation wil iudge themselues to haue sinned against the holy Ghost, & to be rejected of God, and thereupon neither pray for themselues, nor suffer others to pray for them.

These persons commonly haue in them great greefe of heart for that wretched estate wherin they conceiue themselues to bee, or if their heart bee hardned, they are greeued for that hardnesse, they haue a longing desire to bee out of that estate, yea they haue a secret loue of God, and zeale of his glory, though they feele it not, for they cannot indure to heare any blasphemie Gods holy name and truth: Now these are euident signes <sup>a Signa melan-</sup> that they never fell into that vpardonable sin against <sup>ebolia saecularis-</sup> the holy Ghost. <sup>matio mala, si-</sup> <sup>mor fine causa,</sup> <sup>&c. ex glori-</sup> <sup>mum timor</sup> <sup>etiam est ex ea</sup> <sup>qua non timen-</sup> <sup>tur secundum</sup> <sup>confutandum</sup> <sup>Amen lib. 3</sup> <sup>sen. 1. 370 lib. 4</sup>

The best aduise which is first to bee giuen vnto such persons, is to perswade them that they are more vnfit to iudge of their spirituall estate, then <sup>a</sup> a man deeply possessed with melancholy, of his bodily health: & that the iudgement of so weighty and intricate a matter, as

the sinne against the holy Ghost is to be referred to the judgement and censure of the Church, and not of any one particular man, except he had an extraordinary spirit. But howsoeuer they like sencelesse patients seeke their owne ruine: yet let vs like good phisitions & faithfull friends be the more tender ouer them, and affoord them the best helpe wee can, both by wise counsell and fervent prayer.

Thus much touching the negative, who are not to be prayed for.

S 11. For who  
prayer s to  
be made

The affirmatiue (*who are to be prayed for*) is very generall. For (except those before excepted) all of all sorts are to bee prayed for. Indeede the Apostle in this tex nameth none but *Saints*, yet simply hee excludeth not all other, but rather more forceably virgin this duty for the Saints: as if hee had said, *whomever yee forget, forget not any of the Saints: let them especially aboue all bee remembred.* In effect so much is here implied, as is expressed Gal.6.10. *Let vs doe good unto all men, especially unto them wbo are of the household of faith.*

If this place excluded all but *Saints*, and implied that none but they should be praied for, it would thwart and contradict many other places of scripture which shal be declared when wee proue that such as are not of the Church may bee prayed for. Wherefore because the two later sort who sinne against the holy Ghost, and who are reiected of God, are not by ordinary spirits discerned, I may for an ordinary direction say,

All ingenerall  
to be prayed  
for  
a 1 Tim. 2.1

*All men living on earth are to bee prayed for.* So much the Apostle himselfe expressly auoucheth. • For in direct termes hee exhorteth that *prayers bee made for all men.* All I say, whether they bee in the Church or out

of it, called or not called, friends or foes, publicke or private persons, rich or poore, yong or old, male or female, bond or free, of what estate or condition soeuer.

I will giue particular proots of these particulars when I declare in what order they are to be prayed for. In the meane while note these generall grounds and reasons.

1. All are made after the same image of God that we *Reasons.*  
are all are of the same mould, <sup>d</sup> all our owne flesh,  
<sup>e</sup> all our neighbours, and therefore as other duties of <sup>d 1sa 58.7  
e Luk 10.29</sup> due, so this which is the most common and generall <sup>f</sup> &c  
duty of all is to be performed for all.

2. Besides for ought wee know all may belong to the election of God, and so haue a right to the priuileges of Gods elect.

*Obiect.* Sure it is that every one is not elected, there alwaies haue beeene, still are, and euer shall bee a mixture of reprobates with elect : for this world is Gods field, <sup>f Mat 13.38.</sup> wherein are tares as well as wheete, <sup>g</sup> a *Sea* wherein are bad <sup>h</sup> things as well as good. Yea sure it is that the greater sort are reprobates : for <sup>i</sup> fewe are chosen : <sup>k</sup> narrow is the <sup>l</sup> *Mat 7.14* way that leadeth to life, and <sup>m</sup> teme there bee that finde it, but <sup>n</sup> *7.13,14* broad is the way that leadeth to destruction, and many there <sup>o</sup> bee which goe in therreat.

*Answe.* Though this bee most true, yet can wee not say of any particular man that hee belongeth not to Gods election. If he be not now called, hee may hee-  
after. Though hee bee now a wolfe, hee may become a lamb, as *Pau* did. Wherefore to resolute this point di-  
stinctly, all men <sup>o</sup> ioynly together may not be prayed for, because all belong not to Gods election. Yet all men <sup>p</sup> severally (except before excepted) may and must bee <sup>q</sup> prayed for. So as there is not any one excepted. There <sup>r</sup> is not any Countrey, any sort or condition of people, <sup>s</sup> any one man of wh<sup>t</sup> we can say, *he is not to be praised for.*

It can not bee said of any particular man that hee belongeth not to God.

*X*on est despe-  
randum de ma-  
lia sed pro ipsis  
ut boni fiatis  
studio sumus  
placandum:  
quia numerus  
sanctorum  
de numero im-  
piorum semper  
auctus est. Aug  
Obiect. in fol 36

*Obiect.* The Pope of Rome is Antichrist, and Anti-  
 Christ is branded to bee *that man of staine*, which is, *a  
 sonne of perdition.*

*Answ.* WEE may not conceiue any particular man  
 to be Antichrist, but rather that Seate and state where  
 the Pope litteth, or that Hierarchy, the head where-  
 of the Pope is, or the succession of Popes one after an  
 other.

*Reason.*  
*Iudicium che-  
 ritanum in  
 fallibilista  
 tis*  
 1 Cor. 13.7

The ground of prayer is the iudgement of charity, &  
 not of certenty. Now *charity hopeth all things*. It hopeith  
 that they which are out of Christs fold, may in time be  
 called into it, that very persecutors of the Gospell may  
 proue professors of the same.

I doubt not but vpon this ground, & in the fore-  
 named respect that clause in our publike leituryg (*that it  
 may please thee to have mercy on all men*) is vsed; against  
 which some haue too vncharitably excepted.

For the *order* of praying for others, priaier being one  
 of the most proper and principall effects of loue, fol-  
 loweth the order of loue. Now the proper obiect of  
 true loue is *God*, who by a proprietie and excellency is  
 called *a Love*: the liker any are to God, and the neerer  
 they come to him, the more dearely ought they to be  
 loued, and in loue to bee preferred before others: ac-  
 cordingly in our priaiers ought they to bee prefer-  
 red, as

*a Saints*, who are here in this text by name expres-  
 sed, to shew that they must most of all be remembred.  
*b Job. 17.9*  
*c Rom. 1.7*  
*d Cor. 1.2,3*  
*e Pet. 1.2*  
*f Thus did Christ pray especially for them which were  
 given him out of the world. And the *c* Apostles remember  
 the Saints by name in their benedictions.*

*Reason 1* Of all men these are neerest, and dearest

vnto God,<sup>d</sup> they doe most resemble him in diuine qualities, and are best beloved of him.

2 \* God is especially good vnto such; <sup>e</sup> for he is <sup>f</sup> a favour of all men, especially of such as beleene.

3 They are knit vnto vs by the neerest and firmest bond that can be, which is the spirit of Christ, <sup>g</sup> for by <sup>h</sup> we spirit are we all baptiz'd into one body. In this respect <sup>i</sup> we are said to haue all <sup>j</sup> one father, to be <sup>k</sup> one body, one <sup>l</sup> spirit, yea to be <sup>m</sup> Christ.

4 The promises which are the ground of our pray-<sup>1</sup> ers, doe especially belong vnto them: so as with strongest confidence we may pray for them.

*¶* Here see the priuiledge of Saints, they especially and aboue all haue the benefit of the prayers of all their fellow Saints. For this being commanded to all, all the Saints will haue care to performe it: yeathe Saints alone pertake of the benefit of others prayers: for though many wicked ones be prayed for, yet the benefit returnes into their bosome who make the prayer, as Christ said to his Disciples, Mat. 10.13. *If ye salute an house, and if it be not worthy, let your peace returne to you.*

2 Publike persons, as Ministers of the word, (of whom we shall more particularly speake on the 19. verse) and Magistrates as Kings with all that are in authority, whiche name the Apostle mentioneth, where he exhorteth to pray for others: and David by name prayeth for them saying, *Give thy iudgements to the King, O God, and thy righteousnesse to the Kings sonne.* Vnder these may be comprised all that haue any publique charge ouer others:

1 By reason of their office, they stand in Gods room, *Reason.*  
B b 4 and

and beare Gods image, and in that respect are called

<sup>¶ Psal 82.6.</sup> \* Gods sonnes, yea Gods.

2 They are of greatest vse, and in place to doe most good, and in that respect are ( <sup>¶</sup> as David's seruants said of him ) worth ten thousand others. <sup>¶</sup> This reason allegeth S. Paul to vrge this dutey, *that we may lead a quiet and peaceable life, in all godlinesse and honeste*, whereby he implyeth that vnder God they may be an especiall meanes for vs to lead such a life.

3 Such as God hath linked vnto vs by any outward naturall, and ciuell bonds, as kindred, alliance, neighbourhood, friendship, office, or the like. Now the nearer these bonds be, the more especially must we pray one for another. <sup>¶</sup> The neerest outward bond is matrimony, therefore husbands and wiues must most especially pray one for another, as <sup>¶</sup> Isaac for Rebecca: then parents and children, as <sup>¶</sup> Abram for Ismael: next Brothers and sisters, as <sup>¶</sup> Joseph for Benjamin: and masters and seruants, as <sup>¶</sup> Abrams seruant prayed for his Master. <sup>¶</sup> The blessing which God bestowed on Potiphar for Joseph's sake, sheweth that Joseph prayed for his Master: likewise such kindred as are out of the family, one for another, and neighbour for neighbour, friend for friend, countryman for countryman, &c.

#### Reason.

<sup>2 Epb 4.16</sup>  
<sup>¶</sup> *qui imponuntur.*

God hath knit persons together, by those outward bonds for the mutuall good one of another, that they might be more helpful one to another. In which respect the Apostle calleth these bonds, <sup>¶</sup> *ioyns of furniture, or bonds of ministracion*, that is bonds whereby the severall parties that are knit together furnish one another, by receiuing helpe one from another, and conueighing helpe one to another. Now prayer is the best meanes where-

wherein and whereby we may be helpfull one to another.

4 Strangers, even those with whom we haue no acquaintance, and to whom we are bound by no other bond, then that common bond which passeth betwixt man and man, whereby all Adam's sonnes are knit together. These are comprised vnder that general paticle all men.<sup>a</sup> In divers Psalmes are Prayers for the Gentiles; <sup>a Ps.67. &c 111</sup>  
**b** Abram prayed for the Sodomites. <sup>b Gen.18.14</sup>

Loue extendeth it selfe so far. For the Law expressly Reason. comandeth to loue the stranger, and to <sup>c</sup> be helpfull unto him. And Christ excellently setteth it forth in the example of the Samaritan, that succoured the wounded man whom he found in the way. <sup>c Leu.19.34</sup> <sup>d Ch.23.22.</sup> <sup>e Luke 10.30</sup>

5 Enemies, even those who hate, curse, hurt and persecute vs. This Christ expressly commanded, and himself also practised, for when his enemies had spit out the venome of their malice against him, and done what hurt they could vnto him, he prayed for them, <sup>f</sup> Debetus op. rare etiam q. per quis flagel lamer us con- them that persecute you. Of himselfe he said, <sup>g</sup> Blesse your aduersaries. <sup>h</sup> Rom.12.14. <sup>i</sup> We are euill Aug. 14 Ps.36. spoken of and we pray. While the enemies of Stephen <sup>j</sup> Cor.4.13. were throwing stones at him as thicke as haile-stones, <sup>k</sup> He kneeled downe and cryed with a loud voice, Lord lay <sup>l</sup> All.7.60. not this sinne to their charge. <sup>m</sup> Reason.

Thus indeed shall we manifest true Christian loue to be in our hearts for christianity teacheth vs to <sup>n</sup> ouercome evill with goodnesse. The Scribes and Pharilies which followed the principles of nature, taught <sup>m</sup> Mat.5.43. hate enemies. So did the Heathē in their best morall Philosophy. Christians only and those true and sound christians

Slans can attaine to this extent of loue : it is impossible for a naturall man to loue his enemy truly and intirely : none euer did, or can doe it , but those who haue the spirit of Christ in them.

*Vf.*  
Great failing  
in praying for  
others.

If in these points of praying for others we obserue how farre most goe, wee shall finde how exceedingly most faile therein , and come short of their dutie.

Few pray for  
their enemies

1 Not onely Atheists, bnt euers few of those that beare the title of *calling upon God*, come to this extent of loue to pray for their enemies . Many can pray for their friends, but who for their enemies ? I doubt not but many finding this point so clearly and evidently laid downe in the Scriptures, are perswaded that it is a dutie, and thereupon sometimes when their blood is colde, and the wrongs of their enemies somewhat out of their mindes, can say, *God forgive them* : or for forme and custome sake, when they heare the minister vtter this clause of the Letany, *That it may please thee to forgive our enemies, persecuters, and slanderers, and to turne their hearts,* can answer, *We beseech thee to heare vs good Lord:* but from the heart to pray for them euен when they wrong vs, or while their injuries are fresh in our memories (as <sup>a</sup> Christ, and <sup>b</sup> Stephen did) is a rare matter, so rare as few attaine vnto it : witnesse that prophanesse which is in the best (if not openly to curse, and vse fearefull imprecations as the worser sort do yet) inwardly to wish, and imagine many euils against them. This desire of revenge being one of the lusts of the flesh, we must labour to maintaine a contrary lust of the spirit, which is to loue our enemies, and pray for them : for <sup>c</sup> *The spirit lusteth against the flesh.* If wee be led

<sup>a</sup> Luk.13.34

<sup>b</sup> Act.7.60

<sup>c</sup> Gal.5.17

led by the spirit, wee shall not fulfill the lusts of the flesh.

2 If it be a breach of loue not to pray for our enemies, how great a fault is it to refuse, or forget to pray for those who never hurt vs, because they are strangers vnownne, and (as men thinke) they no whit beholding vnto them? Is this for Gods sake, Christs sake, conscience sake, and loue sake without respect of persons to perfome this duetie? If such knew the benefit of praiers, they would be glad to pertake of the benefit of their praiers who never knew them: Is it not then good reason that strangers whom they never knew should also pertake of the benefit of their praiers?

Many pray for  
none that are  
strangers to  
them.

3 If to forget strangers be such a fault, how monstrous, inhumane, and vnnaturall a thing is it, to neglect this maine duetie of loue, wherein wee may doe so much good, and not perfome it for those to whom wee are bound by particular and peculiar bonds? not onely some kinsfolke afarre off, countrimen, fellow-citizens, townesmen, parishoners, neighbours, friends, and such like, but many which are very neere of blood, of one and the same familie, bedfellowes, with the like, never pray one for another. Not husbands and wiues, parents and children, &c. many Parents, otherwise prouident for their children, faile in this maine point, whereby it commeth to passe that their prouidence faileth of the issue desired and expected. <sup>4</sup> The Apostle saith, *If d 1.Tim.5.8* there be any that prouide not for his owne, he denieth the faith, and is worse then an infidell. What is he then that praieth not for his owne? Shall not Dives rise vp in judgement against such, <sup>c Lvy.16.17.18</sup> who being in hell praied that

Some pray  
not for those  
to whom they  
are bound.

Lazarus

*Lazarus* might goe to his fathers house, and to his brethen to testifie vnto them, least they also shoulde come into that place of torment?

Some forget  
their Magis-  
trates, and  
Ministers.

4 The very heathen could say that a mans countrey is to be preferred before his family, publike persons before priuate, yet many who professe themselves christians are very vnmindfull of the Church and common-wealthe where they liue, neuer calling vpon God for Ministers and Magistrates. May we not well thinke that this is one cause why there are so few good, why such corruptions in both? assuredly if God were faithfully, earnestly, instantly called vpon, we shoulde haue more store of better.

Some praynot  
for Saints.

5 In the last place what may wee thinke of those who pray not for the Saints, all of whom aboue all other ought to be praied for? can the loue of God be in such? But then what of such, as are so far from praying for any of them, as they curse them, and wish all euill against them, in this respect, because they are Saints and vpright in heart? there bee husbands that curse such wiues: parents, such children: masters, such seruants: Magistrates, such subiects: ministers, such people: and so on the other side, wiues such husbands, children such parents, &c. so also brothers such brothers, kinsmen such kinsmen, neighbours such neighbours, &c. Well may we thinke that they who thus hate whom God loueth, and curse whom God blesseth, are neither loued of God, nor shall receiuе blessing from him, vnlesse they thorowly repent. The Apostle saith, *pray for all Saints*, among Saints excluding none at all, they curse *all Saints*, euen those that are by outward bonds neareste knit vnto them. This their bitter spight against Saints, whom

Some curse  
them.

whom otherwise they could loue if they were not Saints, arguest that they haue no part or fellowship in the body of Christ, nor in other priuiledges of the Saints.

For the things which we are to aske in praier for others, in generall they are whatsoeuer we may aske for our selues: for prooef whereof obserue the forme of the Lords praier: in every petition, where wee aske any thing for our selues, we include others: we aske bread for others, *give us our daily bread*: so likewise for giuenesse of linnen, freedome from temptation, and deliuernance from euil. Here therfore I might runne ouer againe all those particulaire points which were before deliuered concerning good things, whether temporall, spirituall or eternall to be praied for, and euill things whether euill of faulte, or euill of punishment to bee praied against, and apply them to praiers made for others: but that needeth not; onely here obserue this generall rule, that *according to the needes of others are praiers to be made for them.*

S 14  
What we are  
to pray for in  
the behalfe of  
others.

1 If they bee not called, pray that they may be converted: no doubt but Christ's prayer on the crosse was the cause that so many Jewes after his death were conuerted. The like may be said of *Steuens* praier.

*Ideo de terra  
elevatus est  
Paulus, quia in ter-  
ra inclinatus*

*Stephanus. Aug.  
ser. 4. de Steph.  
8 Col. 1. 9*

2 If they be called, pray that they may be established, and grow in grace, as Saint Paul did.

3 If they haue sinned, <sup>b</sup> pray that their sinnes may be forgiuen.

*1 Cor. 5. 13*

4 If they bee sickle, <sup>b</sup> pray that they may bee rai-sed.

5 If they be wrongfully imprisoned, that they may be deliuered, and so according to other needs.

*Obiect:*

*Obiect.* Thus may we crosse Gods determined purpose, by praying for those things which God doth not purpose to grant: as to pray for a mans life, when his time of departure is come.

*Answ. 1.* The same might bee objected against praier for our selues: and then what praier should be made?

2 Gods revealed will is the rule and ground of our praiers: wee are not to search into his secret counsell: but whatsoever we finde warranted in the word, to pray for.

3 In all praiers for others we must pray with limitation, and subiection to Gods will: there is nothing for which we can pray so absolutely in the behalfe of others, as in our owne behalfe: for wee cannot know the estate of others, so well as of our selues.

§ 11  
Imprecation.

The fourth and last branch of praier is *Expostulation* or *imprecation* against others, which is a kinde of praier whereby judgement and vengeance is desired.

In handling this point, I will shew,

1 What the persons be against whom imprecations may be made.

2 In what respect they may be made.

No man must  
pray against  
himselfe

a Epb. 5. 39

For the *persons*, No man may pray against himselfe: we haue no warrant in all the Scripture for it: & therefore it must needs be a matter of impietie, besides it is against very nature it selfe, for <sup>a</sup> *No man ever yet hated himselfe*, and therefore it must needs be matter of iniquitie and iniurie

*Obiect.* Many of the Saints haue made imprecations <sup>b</sup> against themselues, as <sup>b</sup> *Danid, Solomon* and other, who in their oathes vsed these and such like words, *God doth*

b 2. Sam. 9. 35

c 1. Kings. 2. 23

to me and more also.

*Answ.* 1. When an oath is taken in<sup>d</sup> *trust*, not falsly,<sup>d 1 Cor. 4. 2.</sup> in *judgement*, not rashly, in *righteousnesse*, not wrongfully, the imprecation expressed or implied therein, is not simply male, as if he that tooke the oath desired any such thing to fall vpon himselfe, but vsed onely for a more vehement testification of the truth to moue the hearer, the rather to give credence thereunto; or else to binde him that sweareth the more stedfastly to performe his oath.

2 If any of the Saints haue vsed imprecations in an oath *falsly*, as <sup>e</sup> *Peter*, or *rashly* as <sup>f</sup> the Princes in *Judg. 9. 16* *7. 15.* *sbuchs time*, or *wrongfully*, as <sup>g</sup> *David*, there examples are <sup>f 1 Cor. 9. 14. 15.</sup> <sup>g 1 Sam. 23. 22.</sup> no good warrant.

*Obiect.* 2. A wife suspected by her husband was bound by the Law to make imprecations against her selfe. *Num. 5. 22.*

*Answ.* She was not bound to doe so. For if she were free of the crime laid to her charge that imprecation was no imprecation: but if she were guilty then shew ought to acknowledge her fault, and not curse her selfe. If being guilty she assented to that imprecation, it was her owne fault, and not the bond of the Law.

*Vise.* Ho v impious are they against God, how iniurious against their owne soules, who vpon euery light occasion, yea and that many times falsly (for common rash swearers are often times false swearers) doe imprecate direfull vengeance against themselues, as, *I would I might never stir, I would I might never eat bread more, I would I might die presently, I would I might be swallowed up quicke, I would I might be damned.* Oh fearefull! the lewes of ancien time were so fearefull of vrtinger impre-

imprecations, that when in their oaths, they had occasion to vise them, they would either expresse them in general terms thus; <sup>b</sup> God doe so to me and more also; or else leave them cleane out, and make the sentence imperfect, as, if I doe this, or, if I doe not that, or, if this be

<sup>1</sup> Ps. 132. 2. 4  
בְּנֵי אֶחָד  
בְּנֵי אֱלֹהִים  
בְּנֵי אֱלֹהִים  
<sup>2</sup> Jer. 30. 6.

so, and there stay. Thus David, If I enter into the Tabernacle of mine house : If I goe vp into my bed; If I gue sleepe to mine eyes : And thus Zedekiah unto the Prophet Jeremiah : As the Lord liveth which made vs this soule, if I put

<sup>1</sup> Psal. 89. 35. <sup>2</sup> Psal. 95. 11. seeke thy life. Yea thus God himselfe,<sup>1</sup> I haue sworne, if I  
lie vnto David. And againe,<sup>2</sup> I sweare in my wrath if the

**• Heb. 11.**

• M61,27,25

imprecations, that when in their oaths, they had occasion to vse them, they would either expresse them in general termes thus; <sup>b</sup> *God doe so to me and more also;* or else leave them cleane out, and make the sentence imperfect, as, *if I doe this, or, if I doe not that, or, if this be so, and there stay.* Thus <sup>i</sup> *Danid, If I enter into the Tabernacle of mine house : If I goe vp into my bed; If I giue sleepe to mine eyes :* And thus *Zedekiah vnto the Prophet ieremias: As the Lord liveth which made vs this soule, If I put thee to death, If I giue thee into the hand of these men that seekes thy life.* Yea thus God himselfe, <sup>j</sup> *I haue sworne, if I lie unto Danid.* And againe, <sup>m</sup> *I sweare in my wrath if they shall enter into my rest.* To shew that this is the right translation of that forme of speech, <sup>n</sup> the Apostle al- leging that forme of Gods oath so translateth it. What doth this teach vs, but that we should be very fearfull to vtter any imprecation against our selues, especially to doe it faisly or rashly <sup>o</sup> the Lewes, which caused Christ to be crucified, and their posterity to this day have felt the woe and curse of that imprecation which they made against themselues, when they said to Pilate of Christ, *kis bloud be vpon vs and our children:* so hath God caused the vengeance of many others impreca- tions to fall vpon their owne neckes, and that in just judgement.

Imprecations  
against pub-  
licke and des-  
perate ene-  
mies.

Wherefore lawfull and warrantable imprecations,  
are to be made against others, and those other to be  
enemies (enemies I say, not our owne priuate enemies  
in particular causes, betwixt vs and them: for these  
must be prayed for, as we heard before, but publicke)  
such as are enemies to God, his Church, and Gospell,  
yea also obstinate, desperate, reprobate enemies, who  
neither

neither will nor can be reclaimed : as were *Corah, Dathan, and Abiram*, against whom *Moses* prayed. Such were those against whom *David* so earnestly prayed <sup>a Numb. 16.15</sup> *Psal. 109. 6, 7, &c.* and <sup>b</sup> whom *S. Paul* wished to be cut <sup>c Gal. 5.12,</sup> off. Such an one was *Alexander* concerning whom *S. Paul* thus prayed. <sup>d</sup> *The Lord reward him according to his works, meaning his euill works.* <sup>e 1 Tim. 1.14.</sup>

**1. Quest.** How can such be discerned?

*Answ.* By an ordinary spirit they cannot be discerned, but onely by an extraordinary spirite, even such a spirit as the Prophets and Apostles had, to whom God by his spirite revealed what such and such persons were against whom they prayed. Wherefore when the disciples would have caused fire to come downe from heaven and consume the Samaritanes, Christ said vnto them, *Ye know not of what spirite ye are.* <sup>Luk. 9.54, 55.</sup>

**2. Quest.** How then may ordinary persons make imprecations against any.

*Answ.* No ordinary man can lawfully make any imprecation against the persons of any particular distinct men. Onely in these three respects may imprecations be made.

1. Indefinitely, against all such publicke desperate enemies as were noted before, without any application of the imprecation to any particular persons, no not so much as in thought : and thus was that generall imprecation vled when the Arke went forward, <sup>a Numb. 10.35</sup> *Rise up Lord, and let thine enemies be scattered.* And thus David vseth many generall imprecations, as <sup>b Psal. 25.3</sup> *Let them be confounded which transgress without cause.* <sup>c & 139.5.</sup> *Let them all be confounded that hate Zion,* &c.

2. Conditionally as when we obserue any to per-

<sup>d</sup> *C c fist*

Imprecations  
may be made  
in three  
respects.

<sup>e</sup> Indefinitely

sift ob&stinately in persecuting the Saints, and suppreſſing the Gospell, to desire that if they belong to God it would please God to turne their heart, or elie if they belong not to him to confound them ; thus may imprecaſions be directed against particular men.

<sup>3. Against wa-</sup> 3. Without any respect at all vnto their perſons, leauing them vnto God, against their malitious plots and wicked deeds : thus David prayed against the wicked policy of Achitophel,<sup>4</sup> ſaying, O Lord I pray thee  
<sup>d 2 Sa. 15. 31.</sup> turne the counſell of Achitophel into foolishneſſe.

*Vſe.*  
<sup>Reprooche of</sup> As for those viuall imprecaſions, full imprecaſions, ſuch as my heart abhorreth to think of, & my tongue is ashamed to name, which prophanē and wicked men make againſt their neighbours, vpon every perty wrong and sleight occation, they can neither stand with any true fear of God, nor loue to man. For to call vpon God who is A God of long ſuffering, and great forbearance, full of compassion and slow to anger, to be a reuenger of euery little iniury, argueth little respect of his greatness and goodneſſe. To wish Gods heavy vengeance to fall vpon the body, ſoule, goods, or any other thing which belongeth vnto our neighbour, diſcouereth much malice, no loue. Such were thofe of whom David thus speaketh. <sup>5</sup> Their throte is an open sepulchre,<sup>6</sup> The poison of Aſpes is vnder their lips,<sup>7</sup> Their mouth is ful of cursing and bitterneſſe. Many men ſtongues are ſo poilonous and fiery (being ſet on fire of hell) that like mad dogs they ſpare none but curle and ban the moft innocent and harmleſſe that be yea (which is horribile to heare) ſome curse their wiues, children, ſervants, friends, the neareſt and deareſt vnto them that be, not for any wrong or euill, but because they are, as

<sup>5</sup> Pſal. 59. 9.<sup>6</sup> Ch. 140. 3.<sup>7</sup> Ch. 10. 7.<sup>8</sup> Iſa. 3. 6.

they terme them, Puritans, bus in truth honest and upright hearted, fearefull to commit the least euill, consciente in doing all duty (so neare as they can) to God, and man.

Among and aboue all others, hee that taketh vpon him to bee the vicar of Christ, and successor of Peter, doth exceede in hellish imprecations, and diuelish execrations: for he vseth, not suddenly and rashly, but deliberatly and aduisedly, in and at his solemne seruing of God, to curse with bel, booke and candle, and that to the very pit of hell no meaner personages then the Lords annointed, Kings and Queens together with their subiects and whole Kingdomes, and that for maintaining the true, antient, Catholique, and Apostolique Faith.

Of him and all other which vnjustly and vnchristianly vs such fearefull imprecations, if in time they repent not, I may vs the words of David,<sup>1</sup> *As hee loued cursing so shall it come unto him: as hee cloathed himselfe with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones.*

Hethereto of those seueral kindes of prayer which are comprised vnder request. The next kind is thanksgiving.

Our Apostle giueth an excellent direction for this point in the twentieth verse of the fift Chapter of this Epistle, which because it is so fit for our present purpose I will here handle. His words are these,

*Give thanks alwayes for all things unto God, even the Father, in the name of our Lord Iesus Christ.*

IN this direction are laid downe five particular points.

- 1 The duty it selfe, giue thankes.
- 2 The person to whom it is to be performed, *to God even the Father.*
- 3 The Mediator in whose name it is to bee performed, *in the name of our Lord Iesus Christ.*
- 4 The master of thanksgiving, *all things.*
- 5 The continuance thereof, *always,*

*What thanksgiving is*

A kindnesse done, is the obiect of thanksgiving, yet vntesse the kindnesse done be accepted, and withall acknowledged to be a kindnes, the heart of him to whom the kindnesse is done will not bee affected to give him that did it thankes for it.

a 1 Sam. 25.5.  
etc

• *Danieldid a great kindnesse for Nabal, as Nabal's seruants could testifie: yet Nabal acknowledged it to bee no kindnesse; and that made him to be so churlish and vngratefull to David.*

517  
Thanks is to  
be givuen to  
God  
b Eph 1.3.

• 2 The person to whom thankes is due is *God the Father.* Father hath reference especially vnto the onely begotten sonne of God *Iesus Christ*, as is more plainly expressed in these words, <sup>b</sup> *Blessed be God even the Father of our Lord Iesus Christ.* So as this clause doth note out the *first person* in Trinity: yet doth it not exclude the other two persons: for thanksgiving belongeth to the whole *Trinity*. Saint Paul expressly giueth thankes to <sup>c</sup> *Iesus Christ*: & yet excludeth not the *Father* nor the *holy Ghost*: for what honour or worship soever is rightly performed to either of the persons, is also performed to euery of them. But heere and in many other places, this title *Father* (which is proper to the *first person*) is added, to shew how our prayses come to bee acceptible

c 1 Tim. 1.12

ble vnto God, namely as God is the *Father* of our Lord *Iesu Christ*, and in him our gratioues and louing Father.

<sup>Reason.</sup>  
d 1 Cor. 1.17

<sup>4</sup> Saint James rendreth a weighty reason to proue that all thankes is to be given to God, and to God alone, for faith hec, *every good gining and every perfect gift cometh from the father*. Good things come from God, God is the author and giuer of them; God therefore is to be praised for them.

*Every good thing commeth from God: therefore all praise is due to him.*

*Quest.* Are not creatures to bee thanked for any kindnesse done by them?

*Answ.* Not in that manner as God is to bee thanked. God is *simply in and for himselfe* to be *prayed*.

*Simply*, that is without any restraint, with all our heart, with all our soule, and with al our might, and that for all his workes whatsoeuer.

*In and for himselfe*, that is in respect of no other whatsoeuer: For God is the very fountaine, the first and onely author, the principall giuer of the good things wee inioy. The things which wee receive by the ministry of any creature, originally wee receive from God. Creatures are but the stewards, messengers, ministers, and as it were carriers of God: they bring Gods blessings one to an other. Wherefore *they* are not *simply in and for themselves* to bee thanked for any thing. The thankes which is giuen to them ( if it bee rightly giuen) is giuen them in the Lord, vnder him, on ly for their paines and care in bringing Gods blessings vnto vs. When a personage of great state and place sendeth a present by his seruant, will hee to whom that

*simil.*

present is sent, thanke the seruant that brought it, or the Master that sent it? Surely I suppose hee will both desire the seruant to thanke his Master, and also when hee hath opportunity himselfe thanke him: if hee thanke the bearer, it is onely for his paines in bringing the gift, not for the gift it selfe: yea though hee reward the messenger for his paines, yet hee giueth the thankes to him that sent the gift. Thus is thankes properly due to the originall author of a kindnesse: all thankes therefore is properly due to God from whom *every* good thing commeth.

<sup>5.18</sup>  
3 Thankes to be rendered to God in the mediation of Christ. <sup>Mat. 18.18</sup>

3 The *Mediator* in whose name thankes is to be given to God, is intituled by the Apostle, *Our Lord Jesus Christ*.

The first title *Lord*, implieth that power and regiment which the *Father* hath given him (as he is *Mediator God-man*) over all creatures. This regiment hee exerciseth for the good of vs who are of his Church, & therefore by a kinde of propriety hee is called *OVR Lord*.

f Mat. 1.21

The second title *I E S V S*, which signifieth a *Saviour*, setteth forth that all-sufficient, full, and perfect redemption and saluation, which hee wrought for mankinde. The reason of this name and title is rendered by an Angell vnto *Joseph* in these words, <sup>f</sup> *Thou shalt call his name I E S V S, for hee shall save his people from their sinnes.*

The third title *C H R I S T*, (which signifieth *anointed*) implies the three offices of *Christ*, whereunto he was anointed, and set apart of his *Father*: his *princely office* to gouerne and protect his Church; his *priestly office*, to offer himselfe a sacrifice, and to make continuall intercession

intercession for his Church. His *Propheticall office* to instruct, and direct his Church in the way of Salvation.

In the name of this *Our Lord Iesus Christ*, must all the  
values of our lippes, all our praises bee offered vp vnto  
God. *Let vs by him* (saith the Apostle, speaking of Christ Iesus) *offer the sacrifice of praise.* This point  
was before handled in the generall doctrine of Pray-<sup>a Heb. 13.19</sup>

4 The matter of thanksgiving is very ample and  
large, limited with no restraint, but extended <sup>519</sup><sup>a</sup> to <sup>b</sup>all things. <sup>c</sup>Thanks to  
So that whatsoever the Lord doth, affordeth matter of all things  
praise to the Saints. Oft is this generall particle *all vsed*  
in this point; <sup>b</sup> *in all things give thankes,* saith the Apo-  
file in an other place, <sup>b</sup> *Forget not all his benefits* saith <sup>b</sup> *Tbel. 5. 18*  
*David.* <sup>c</sup> *Psal. 103. 3*

<sup>4</sup> Wee know that all things worke together for good to Reason,  
item that loue God: if all things worke to our good, is it <sup>d</sup> Rom.8.18  
not iust and meete that thankes should bee giuen for  
all things.

That wee may somewhat more distinctly discerne  
the matter of thanksgiving, I will set downe in order  
some particular branches of this generall point.

The matter of *Thanksgiving* may sundry waies bee  
distinguished.

- In regard of the nature, or kinde of benefits,

They are { Good things bestowed.  
Evill things remoued.

- 2 In regard of the *quality* of them,**

They are { *Spirituall.*  
                  *Temporall.*

- 3 In regard of the manner of bestowing them.

They are { already giuen.  
 promised to bee giuen.

4. In regard of the persons vpon whom they are bestowed.

which are { our selues.  
 others.

Vnder these generall heads there are many particular branches which I will in order declare.

*Spiritual blessings*      Spiritual blessings are { bestowed here on earth.  
 & reserved in Heauen.

In the rancke of the former kinde of spirituall blessings, these particulars following must bee accounted.

1. The ground of them, which is *Election*. Together with which wee are to reckon the cause thereof, Gods free grace and rich mercy, and also the fruit thereof, certenty of salvation.

2. The meritorious cause of them; namely, our *Redemption*, vnder which wee must comprise, the price of our redemption, Christ's blood, and the speciaall fruits thereof, as *Reconciliation*, *Adoption*, *Remission of sinnes*, *Imputation of righteousness*, &c.

3. The meanes of applying the benefits of our election and redemption, namely the effectuall operation of Gods spirit: vnder this head are comprised effectuall occasion, regeneration, sanctification, and all those particular sanctifying graces, which wee finde and feele to bee wrought in vs, as *Knowledge*, *Faith*, *Hope*, *Love*, *Repentance*, *Patiencie*, new Obedience, &c. together with the blessed fruits of them, as *peace of conscience*, *joy in the spirit*, *body security*, with the like.

Finally the meanes which the spirit vseth to worke, & increase all these graces are to be remembred, which

are the ministry of the Word, administration of the Sacra-  
ments, and other holy ordinances of God, together with  
liberty of the Sabbath, of good and faithfull Ministers,  
of publike Assemblies, with the like.

Those eternall blessings which are in heauen rese-  
wed for vs, are such as Eye hath not seene, nor eare heard, <sup>Eternall bleſſings,</sup>  
~~singz,~~  
nor haue entred into the heart of man. We cannot in par-  
ticular reckon them vp: yet in the generall wee must  
haue our harts filled with an holy admiration of them,  
and our mouthes with praise for them.

Temporall blessings for which thankes is to be gi-  
ven are such as concerne,

<sup>Temporall</sup>  
blesſings.

1 *Mankind* in generall, as creation, and preseruation  
of man: Gods prouidence ouer him: and all the  
fruits and benefits of these.

2 The whole *Church* thorowout the world: the in-  
crease, peace, and prosperitie of it: particularly the  
Churches in that land where we liue.

3 *Common wealths*: and in particular that common-  
wealth whereof we our selues are members: and there-  
in good *Magistrates*, *good laws*, *peace*, *plenty*, &c.

4 *Families*: especially our owne: and therein good  
*guernours*, good *servants*, good *parents*, good *children*,  
a competency of *goods* to maintaine the state of it. If  
God give not onely sufficiency, but also abundance,  
more thankes is to be giuen.

5 Our owne *persons*; and in regard of them *sound-*  
*nesse of minde*, *health of body*, *abilitie* to performe the work  
of our calling, Gods blessing on our *labour* and cal-  
ling, with the like.

Baſis removed, for which thankes is to bee giuen,

are {  
Publike. } Both these {  
Private. } Spiritua'l.  
Temporall.

Tempo-

Temporall  
publike eniſls  
remoued.

*Temporall publike eniſls* a-<sup>5</sup> Church  
rise from the enemies of the <sup>2</sup> Common-wealtheſt.

Thankes therefore is to be giuen when those enemies are either ouerthrowne, or conuerted : or when their conspiracies are discovered, and wee preserued from their mischievous practises, whether by warres, inuaſions, treasons, rebellions, or priuie and ſecret plots, with the like. To this head may be referred, plagues, famines, fires, inundations, &c.

Spirituall pub  
like eniſls re-  
moued.

*Spirituall publike eniſls*, are common publike ſinnes, maintained by law, or common practise. Publike ſinnes which vſe to be in diuerſe countries maintained by law are *Iдолatry, Superftition, Herefies, Vſury, Play-houſes, Brothel-houſes, &c.* Publike ſinnes maintained in many places by common practise are *Sweaving, Prophanefſe, Drunkenneſſe, Uncleaneneſſe, Pride and brauery in apparel, &c.* When and where it pleaueth the Lord to afford any meaneſs of reforming, and restraining these publike ſinnes,, then and there is matter of thankſgiuing afforded.

Spirituall pri-  
uate eniſls re-  
moued.

*Spirituall private eniſls*, are either ſuch particular ſinnes unto our ſelues are moſt giuen, or the cauſes of ſuch ſinnes (as the temptationes of Satan, or euill luſts, and the vaine allurementes of others) or elſe a Spirituall punishment of them (as trouble of minde, hardneſſe of heart, a tormenting conſcience, a feare and fenceleſſe conſcience, &c.) They who are deliuereſt out of any of theſe ſnares, muſt be thankfull for that deliueraunce.

Priuate tem-  
porall eniſls  
remoued.

*Priuate temporall eniſls*, are ſuch outward iudgements as God in anger iſticteth on men as punishments alſo of ſinne : ſuch are penurie, ignominie, paine, griefe

*Galatians*

sicknesse, losse of goods, losse of friends, and other like crosses. The remouing of these is matter of thank-giving.

Yet are not outward temporall iudgements, whether publike or priuate, alwaies to bee simply accounted euils, but many times to be reckoned and accounted in the number of Gods blessings. For <sup>a</sup> God oft inflicte them on his *children*, and that in *lawe*, for their *good*. They are indeede grievous, and irksome to the flesh, but many times profitable to the soule: an heauie burthen they are, but they bring forth a good and precious fruit: wherefore in regard of them, wee must wholly referre our selues to Gods will, as <sup>b</sup> Christ did in <sup>c</sup> Mat. 26.39 his bitter agonie. If God be pleased to preserue vs from them, or being fallen vpon vs, to remoue them, we are to account this preseruation, and deliuernace a blessing and fauour of the Lord, and to bee thankfull vnto God for it. But otherwise if it please the Lord to lay any crosse vpon vs, or when it lieth on vs still to continue it, we are also to take this as a token of loue, and to be thankfull. The reason is evident, For God being ver-  
Outward crosses are matter of thankgiving.  
y wise, & knowing what is best for vs(euen much better then we our selues) and withall being a louing and tender father, exceeding carefull of our good, he doth so dispose our estate, as may most make to our good: when he seeth it to bee needfull hee laieth affliction vpon vs: when it hath line long enough vpon vs, then heremoneth it. In this kinde hee dealeth with his children as skilfull and tender Physitians, or Chirurgians doe with their patients, whose cure they seeke. Now therefore vpon this ground wee are to thinke every estate whereunto the Lord bringeth vs to be the best for  
Non tantum pro hac qua bonis putamus, sed etiam qua nos confortans in Dei praecanum mens leta prorumpat. His est in Eph. 3.

vs:

vs : health to be best when wee are in health, and sicknesse to be best, when we are sicke : abundance to bee best while we haue it, and want to bee best when wee are in want, and so of other estates. Therefore when the Lord doth lay on vs any outward afflictions, we must put them on the score of Gods faours : especially the good fruites of afflictions, as true humiliation, sound repentance, christian watchfulness, righteousness, &c. Now then to conclude this point, afflictions being tokens of Gods loue, tending to the good of the Saints, they are comprised vnder this generall clause, ALL THINGS, and are matter of thanksgiving.

I shall not neede to enter into any further enumeration of other particulars : I will therefore alleadge some proofes of these out of Gods word.

1 For all manner of spirituall blessings, note that generall forme of thanksgiving vſed by the Apostle, Ephe. 1. 3. *Blessed be God which hath blessed vs with all spirituall blessings*: reade the verses following, and ye shall see how he reckoneth vp many of those spirituall blessings in particular, as *Election, Redemption, Adoption, Vocation, &c.*

2 For temporall blessings we haue sundry approued patternes of thanksgiving in diuerse kindes: Christ gaue thanks for foode: <sup>b</sup> Anna for a childe: <sup>c</sup> Jacob for riches: <sup>d</sup> Abrahams seruant for prospering his iourney.

3 For blessings on others, note the example of the <sup>e</sup> Queen of Sheba, who blessed God for his blessings on <sup>f</sup> Israel: and of the <sup>g</sup> Christian Jewes who glorified God for the Gospell revealed to the Gentiles.

4 For publike blessings concerning the Church,

the

<sup>a</sup> Job. 6. 11  
<sup>b</sup> 1. Sam. 3. 1  
<sup>c</sup> Gen. 32. 10  
<sup>d</sup> Gen. 24. 42.

<sup>e</sup> 1. King. 10. 9  
<sup>f</sup> Act. 11. 18

the Apostle giveth thanks that the *Gosell came into* <sup>Col.1.3,6</sup> all the world. And the Christians praise God for the increase, and peace of the Church, and for the liberty of <sup>Act.4.32,47</sup> the Apostles. <sup>Col.4.24</sup>

5 For the common wealth, the Jewes rejoice (which was a publike testimony of their thanksgiving to God) for setting the state, and establishing the crowne on Solomon. So againe, = for continuing the peace and prosperity of the Land. <sup>1.King.1.46</sup> <sup>= Ps.62,66</sup>

For generall blessings on mankind, = David praised God. <sup>Psal.8.3,6</sup>

7 For Gods blessings on his family, = Iacob is thankful, and in testimony thereof buildeth an altar to God. <sup>Gen.35.7</sup>

8 For private blessings, = Leah praiseth God that had given her a sonne: and <sup>Gen.19.5</sup> <sup>Exo.13.19</sup> <sup>1.Ju.3.19</sup> <sup>Exo.13.19</sup> <sup>1.Psa.124.6</sup> <sup>Gal.1.13</sup> <sup>Exo.13.19</sup> his health.

9 For evills remoued, = Moses and the Israelites blessed God who overthrew their enemies: and David praised God for preserving his people from their enemies: and the Christians gloriifie God for the Conuerstion of Saul, <sup>Exo.13.19</sup> <sup>1.Psa.124.6</sup> <sup>Gal.1.13</sup> amortall enemie of the Church.

10 For publike spirituall euils remoued, = praise is sung vnto the Lord in Hezekiahs time when the land was purged from idolatrie. <sup>2.Chr.19.30</sup>

11 For private spirituall euils preuented, = David blessed God, who kept him from auenging himselfe, and shedding innocent blood. <sup>1.Sam.15.33</sup>

12 For aduersitie = sh blessed God: and the Apostles reioyce for suffering persecution. <sup>Job.1.12</sup> <sup>Act.5.41</sup>

13 Finally for good things promised and not enjoyed, = it is noted that the patriarches received not the promises, <sup>Heb.11.13</sup>

*promises, but saw them afarre off, and beleueed them, and received them thankfully.*

*Use*  
*S. 20.*  
Abundant matter is offered vnto vs. If we should spend our whol time  
ter of thanks-  
giving.  
Here we see what abundant matter of thanksgiving

(as the triumphant Church in heaven doth) in lauding  
and praising God, we could not want matter, consider-  
ing that ALL THINGS are matter of thanks-  
giving.

More matter  
of thanksgiv-  
ing then of  
petition.

If I should say that we haue more matter of thank-  
giving then of petition, I should not speake amisse: for  
the blessings which any of Gods children, any of those  
who truely beleue in Christ, haue receiued already,  
are much more, and farre greater then the things which  
they want. God hath long since elected and chosen  
them to be vessels of mercy and glory: when hee crea-  
ted man, as he made man most happy, according to  
the image of God, so before he made man hee created  
all things needefull for him; that so he might be desti-  
tute of no good thing: for hee made heauen and the  
whole hoast thereof, earth and all the fruities of it, yea  
the aire and water and all creatures in them; in a word  
God made all things that were made for the good  
of man. The price of mans redemption is already paid:  
all true beleueers are reconciled to God, adopted to bee  
his children, made actuall members of Christs body,  
effectually called, and taken into the kingdom of grace,  
being perfectly iustified even in Gods sight by the righ-  
teousnesse of Christ Jesus. What are the spirituall bles-  
sings which we want, that may be comparable to these  
which we haue receiued?

*Obiect. 1. We haue not receiued freedome from, and  
full victory ouer all sinne.*

*Answ.*

*Answ.* Sinne hath receiuied a deadly wound: though it assayle vs, yet shall it not get conquest ouer vs. Besides the guilt and punishment of those very finnes, which yet we are subiect vnto, shall not be laid vpon vs: they are cleane remitted, and in that respect wee fully acquitted.

How farre we  
are freed from  
finne.

*Obiect.* 2. Wee want many good and comfortable graces, and faile in the measure of those wee haue: our sanctification is not perfect.

*Answ.* All the faithfull haue all such graces as are absolutely necessary vnto saluation, actually wrought in them: as a childe borne of a woman hath all the parts of soule & body, so he that is borne againe of God hath all the parts of a new man. No Saint wanteth any grace that may hinder his saluation, though hee should instantly die. As for that measure which some want, it is not so great as can iustly impeach the truth of grace: that grace which they haue is true, though it may bee weake: and their sanctification is sound, though imperfect. The perfecting of sanctification is not so great and powerfull a worke, as the first beginning of it. The most effectuall and powerfull worke of Gods spirit in the faithfull is their very new birth, the first act of their conuersion. For when a sinner is first conuerted, he is a new created: of nothing (I speake in regard of our spirituall being) he is made something: of a man dead in sinne, he is quickned, and hath spirituall life put into him. Now the growth in sanctification, is but a proceeding from one degree to another in the same kinde: yea the very perfection of sanctification is but an attaining to the highest step and degree of that which was begun before. It is therefore a more powerfull worke to be-

How farre san-  
ctified.

get

a sinner to God, and to worke his first conuersion; then after hee is regenerate and conuerted to perfect that good worke which is begunne. Whence it followeth that faithfull Saints haue more matter of rejoycing for the grace they haue receiuied, then of mourning for the grace they want.

3. Obiect. Wee want the possession of our heauenly inheritance.

*Answe.* 1. The purchase of it is made: for Christ by his blood hath purchased it.

How farre we  
are made par-  
takers of hea-  
uen.

2. We haue received the first frutes of it, as peace of conscience, ioy in the holy Ghost, free entrance vnto the throne of grace and glory, with confidence in Christ, and the like.

3. We are actually entred into the kingdome of grace, which is a part of the kingdome of glory, the first step thereto, & the portall (as I may so say) thereof: no entring into the kingdome of glory, but thorow the kingdome of grace.

4. We haue the earnest of the spirit, as a pledge and pawn till we come to the full possession of the purchased inheritance.

Ephes. 2. 6

5. Christ our head hath full and actual possession thereof: whereupon we being members of his body, are in him exalted, and set in heavenly places.

In these ffe forenamed respects wee may truly say that the faithfull in Christ haue more cause to glorie God for that assurance they haue of injoying their heauenly inheritance, then to murmure or mourne that for a time they want the full possession of it. Thus wee see that in regard of spirituall blessings wee haue more matter of praise for that woe haue, then of petition for that

that we want. I might here further ranke among these spirituall blesſings, the libertie of the Lords Sabbaoths, of the Ministry of his word, and administration of his Sacramēts, of the publike assemblies of Saints to worship God, with the like, which we among others plentifullly inioy : I might also further declare how God hath already caused his whole will to bee reuealed, and recorded in his word, so farre foorth as is needfull for our saluation, and expedient for vs to know : all which doe much amplifie the forenamed point : But I haſten to ſet forth a view also of ſome of thoſe temporall blesſings whereof we haue beene, and are made pertakers. They are exceeding many, as our Being, Life, Nouriſhment, Education, Health, Strength, Food, Apparell, Goods, Friends, &c. Gods blesſing on all theſe, and on the Church & ſtate wherein we liue. Whethreſoever we turne our ſelues, or caſt our eyes, either vpwards to the heauens, and the whole hoaſt of them, or downward on the earth, and all the fruites thereof: or vp and downe on all the creatures in the aire, on the earth, and in the waters, on the right hand or on the left, before or behinde, every where the blesſings of God doe preſent themſelues to our view and conideſation. By this which hath thus generally beene ſpoken, I doubt not but any of meane capacitie may obſerue that none of the Saints doe want ſo many good things as they haue received.

*Obiect.* Many of the Saints doe want euē neceſſaries to preſerue this temporall life, as *Lazarus*. Luk. 16. 21

*Answ.* 1. God ſeeth it to bee good for them to want ſuch neceſſaries. Why many  
Saints want  
outward  
things.

2. Inſtead of theſe outward neceſſaries, they haue inward

inward graces which are much more valuable and profitable: as instead of outward refreshing of the body, they haue inward comfort of the soule: instead of outward ornaments of the body, inward graces of the spirit: wanting outward ease, they haue sweete peace of conscience: wanting plenty, they haue contentment: in a word, God depriueth his children of no outward thing, but he supplieth the want of it with some spirituall recompence: their want therefore causeth matter of thanksgiving.

Saints are  
freed from  
more euils  
then shal euer  
fall vpon them  
again.

As all the Saints haue receiued more good things then they want, so also vndoubtedly are they freed from more euils then iustly they can feare to fall vpon them. For beleeving in Christ they are freed from the feare of hell, from the curse of the law, from the wrath of God, from the sting of death, from the victory of the graue, from the power of him that hath the power of death, the Diuell, from the guilt and punishment of sinne, from the rule and dominion of sinne, and from infinitely more, both spirituall, and bodily euils.

*Obiect.* Many Saints are subiect both to many spirituall euils (as trouble of minde, doubt of Gods fauour, snares of the Diuell, fallings into sinne, with the like) and also to many temporall distresses, as paine, sicknesse, captiuitie, imprisonment, ignominie, penury, &c.

*How spirituall euils may prove matter of thanksgiv-*

*Answe.* Those spirituall euils are as despitre physick for the cure of some spirituall desperate disease, as spirituall securitie, pride, presumption, &c. Now who will denie but that it is good in a desperate case to vse a desperate remedie? If the remedy cause recovery, hee that vseth it shall be commended and rewarded? But

when-

whensoeuer God suffereth any of his children to fall into any of the forenamed or other like spirituall euils, he worketh thereby a recoverie from some more dangerous and desperate euill : therefore the issue and effect even of thole euils affordeth matter of thanksgiving.

As for temporall distresses, I haue shewed before how they may be put on the score of Gods blessings: to that which was before deliuered, let me adde this, that God doth alwaies so dispose of the estate of his Saints, that he maketh the decaying of the outward man to bee a renewing of the inner man. In these respects it is a virtue proper to Christians to giue thankes to God for such things as seeme euill.

Belides, God hath faithfully promised to supplie in due time whatsoeuer his Saints want, and to perfect every thing that faileth in perfection, and withall to deliuern them from all euill. Now then addethese promises (which are also matter of thanksgiving) to the abundance of good things which already wee haue receiued, and to the manifold deliuernances which wee haue had from euils, and it will appeare as cleare as the light, that of all duties belonging to faithful Christians this of praise and thanksgiving is most beseeming them, and least of all to be neglected : It is the least that God deserueth, the most that he requireth, and the best that wee can giue vnto him : the best sacrifice in the kinde thereof which wee can offer vnto God, and that which God doth best accept : for note what God saith hereof, *Hee that offereth praise, glorifieth me.* I might much further amplifie and inkirge these points. But as Painters, when they haue many millions, and armies of men to set

*Cor.4.16  
Christianorum  
propria virtus  
est, etiam in ga-  
quae aduersa-  
putatur reper-  
re gratias Cre-  
atori, Hier.58  
Eph.5.*

downe in a small mappe vse onely to draw out some number of heads of men and set them together, leauing the whole number of heads , and all the other parts and liniaments to the meditation of the beholder: even so am I constrained thorow abundance of matter to propound onely some generall heads of this point of thanksgiuing, and to leaue the amplification of them to your priuate meditation.

*Vise 3.*

*S. 21.*

*How blinde  
are they who  
cancie no  
matter of  
thanksgiuing.*

Here behould how palpably blinde they are who can finde no matter of thanksgiuing : much more blinde are these in their vnderstanding, then *t<sub>he</sub>y* in their bodily sight, who at nooneday in the midst of summer when the sunne shineth most brightly can see no light at all. Yet either thus blinde are many, or else (which is worse) they see, and will not see : they know theris abundant matter of thanksgiuing, and yet will take no notice of any at all. Are not almost all much more ready to craue and aske, then to giue thankes ? I speake not this of the profane men of the world, or of carnall and carelesse professours who regard no dutie due unto God : but of those who make a greater and truer profession, yea who make conscience of their dutie to God. Marke and obserue if their requests to God bee not more frequent and seruent then their thanksgitung. If trouble of minde or body, if any inward or outward distresse sease vpon men, if they feare any spirituall or temporall danger hanging ouer their heads, how instant and constant will they be in intreating the Lord to remoue his heauie hand ? Or if they stand in need of any temporall or spirituall good thing, they are ready to doe the like : yea, in these and such like cases they will beseech others to helpe them with their praiers.

ers. Are they as thankfull for good things bestowed on them, and for the remouing of euils from them? I would they were: if any be, they are very rare: But I hope hereafter more will be.

To leue mens priuate practise whereof we canot so well iudge: obserue that which is in more open view. What publick Prayer booke so plentifull in thanksgiving as in *request*? What Ministers almost so carefull in performing *that as this*? I blame not all without exception: many there bee who are conscientiable in this point: but I taxe the greater sort. For many of them who vse solemne and ample formes of petition, commonly include all their thanksgiving in *this* (or some such like) short clause, *Thorow Iesus Christ, so whom with the Father and the holy Ghost bee all honour and glory for ever, Amen.*

But to let passe those also that offend in the generall neglect of this duty: there are other who being somewhat carefull of the duty in generall, faile exceedingly in the extent of it: they giue not thanks for A L L THINGS. Some can bee thankfull for temporall blessings, as for *peace, plenty, seasonable wether, deliverance from misfirs, rebellions, treasons, fro fire, plagues, famin, sickness, &c.* But it seemeth they take no notice of spirituall blessings: their mouthes are very seldome or neuer opened to blesse God for them. They shew themselues to bee too earthly minded.

Other can be thankfull for priuate blessings bestowed on them selues, or on their families and friends; but regard not publicke blessings bestowed on Church or Common-wealth: they account generall blessings no blessings. These discouer too much self loue, too little

How men fail  
in the extent  
of thanksgiv-  
ing.

<sup>1</sup> Some are  
not thankfull  
for spirituall  
blessings

<sup>2</sup> Some not  
for publicke  
blessings

sence of the common good.

<sup>a</sup> Some not  
for the good  
of others

Other (who it may bee) will bee thankefull for such publike blessings as are bestowed on that Church and Common-wealth whereof they themselues are members, neuer hearken after, nor care to heare of such as are bestowed on the Churches of God in other Countries: or if they doe heare of them, very little (if at all) are they affected therewith. Much lesse are they affected with any blessings bestowed on priuate Christians, who are not of their kindred, alliance, acquaintance, with the like. This also sheweth that they haue no fellow-feeling of the good of the mysticall body of Christ, or of the seuerall members thereof; which might make them feare that they themselues are scarce sound members of that body: if they were, there would assuredly bee some sympathy betwixt themselues and other members, some mutuall compassion, and fellow-feeling: they would rejoice with them that rejoice. Nay further these shew (which is worse) what little zeale they haue of Gods glory: for to take notice of Gods mercies on others, as well as on our selues, to talke of them, to bee thankeful for them, doth much amplifie the glory of Gods works: it maketh them to be more famous. How many more the persons bee that praise God for any blessings, so much greater glory redoundeth to Gods name: therefore <sup>b</sup> David oft stirres vp others besides himselfe to praise God for fauours bestowed on himselfe.

<sup>a</sup> Psal. 118 1,

<sup>b</sup> c

<sup>4</sup> Some not  
for aduersity

Further many may be thankefull for prosperity, but very few will bee so for aduersity. To bee thankefull for paine, sicknesse, penury, ignominy, imprisonment, losse of goods, losse of friends with the like, is a rare matter

matter. These things cause rather in most men murmuring, and repining against God. For few consider the bleised fruit that commeth from those things, neither thinke that they can be any blessings. These shew how they walke by fence and not by faith.

Finally, among those who are thankefull for such <sup>Some not</sup> blessings as they inioy, how few lift vp the eies of their <sup>for blessings</sup> body can reach? how few consider those good things which God hath promised for the time to come? how few can praise God for any good thing whereof they haue not the present fruition? Most thinke it inough to praise God for such things as they haue; they little consider that the matter of thanksgivning extendeth not onely to benefits received, but also to benefits promised. These manifest little credence to the truth of Gods word: if they were fully resolued therof, they would account Gods words to be very deedes.

Thus we see how faulty most are in the performance of this duty, and how short they come of this generall extent of thanksgivning, which is without restraint, for ALL THINGS. Let vs examine our own soules in this point, and be consonable eu'en in this extent.

Because this fourth branch concerning the *matter of Thanksgiving* is on the one side a point worthy to bee obserued: and on the other side a point too too much neglected, I haue beeene bold to insist the longer vpon it.

The last branch concerning this point of thanksgivning respecteth the *time*, which is expressed vnder as large an extent as the former branch concerning the *matter*, *That was for ALL THINGS, This is*

**W.III.** **A L W A I E S.** Of this branch I shall not need now in particular to speake, because it is afterwards to bee to bee handled in the generall doctrine of prayer.

**S. 22**  
**Directions for**  
**Thanksgiving** Before I conclude this point of *Thank/giving*, I will addle some few directions, which being well obserued, will bee very helpfull vnto vs in the performance of this duty.

**2 Lift vp eies  
to the Author  
of blessings,**

**Ofe.3.3.**

**Isa.1.3**

The first is that wee lift vp our eies vnto the author of all blessings, and be perswaded that they come from God, and are brought vnto vs by Gods good guiding prouidence; and not (as the vulgar and ignorant sort of people thinke and speake) by chance, luck, fortune, and the like. It was Israels fault that *shee did not know that God gave her corne and wine, &c.* which made her so vngratefull and rebellious against God. The like reason is giuen of *Isaahs* ingratitude, in which respect shee is made worse then the most brutish beasts that be, namely the oxe and the asse: for *the oxe knoweth his owner, & the asse his masters crib, but my people (saith God) hath not understood:* what vnderstood they not? namely who bestowed on them the good things which they inioyed. The truth is that most men are like swine which eat the fruit that falleth from the tree, but looke not vp to the tree from whence it falleth. Many who daily taste of the sweetnesse of Gods blessings, never lift vp their hearts to the author of them. They thinke it is a good fortune, a good happe or chance that they haue what they haue. This is an heathenish conceit, very vnbeseeming Christians, yea an impious and sacrilegious conceit, derogatory to the honour of God. What a shame is it then for Christians to nourish it in their hearts, and professe it with their mouthes. For our parts

parts

parts let vs duely consider that all good things are by Gods prouidence bestowed on vs, that so our hearts may be raised vp to him, and we moued to be the more thankfull.

The second is that wee take distinct notice of Gods blessings, and in particular acknowledge them, and accordingly give thanks for them vnto the Lord. (Reade <sup>Take par-</sup>  
<sup>ticular notice</sup>  
<sup>of Gods</sup>  
<sup>blessings,</sup>  
for this purpose, *Psal. 103 & 105. & 106.*) Particular notice of distinct blessings maketh vs the better prize them, and so inlargeth our hearts the more to praile God for them. A generall thanksgiving is for the most part a cold thanksgiving. What life is there in this forme *God be thanked for all*, when nothing at all is acknowledged : yet is this generall forme of thanksgiving all the thanksgiving which many yeld vnto the Lord.

The third is, that we accept Gods blessings as tokens <sup>3 Accepte</sup>  
<sup>Gods bles-</sup>  
<sup>sing, as to-</sup>  
<sup>kens of his</sup>  
<sup>fauours.</sup>  
*Psal. 138, 2.*

of his loue and fauour, and accordingly reioyce in them. *David obserued the kindnesse of the Lord in the blessings which God bestowed on him, and thereupon faith vnto God, I will praise thy name because of thy kindnesse.* Where no sweetnesse of Gods blessings is tasted, there can no sound thanks be rendred. Now vntlesse we be periwadēd that God in *Loue* bestoweth his blessings on vs, what sweet relish can they give vnto vs. If we feared that Gods blessings were like hot coales heaped on our heads, given in wrath (as a King was giuen to *Israell*) little devotion could we haue to thanke God for them : nothing more stirreth vp gratefulnesse then a persoun of kindnessse.

The fourth is that we obserue what God hath bestowed on vs aboue others, and what others want that <sup>4 Obserue</sup>  
<sup>what we haue</sup>  
<sup>received a-</sup>  
<sup>bove others.</sup>

*Psal. 147. 19.*  
30.

we haue. Thus did *David* amplifie Gods mercies shewed to *Israel* saying, *He bath not dealt so with every nation, Neither have they knowledge of his iudgements.* Thus doe Gods children in their formes of thanksgiuing vse also to amplifie Gods blessings , saying vnto him, *Such and such fauours hast thou bestowed on vs, which many more worthy then we haue wanted.* Wherefore let vs not so much consider what others haue more then we ( for that will but make vs murmur and repine against God, and enuy our brethren ) as what we haue more then other : this will make vs truely thankfull.

*Consider our vnworthinesse of the least blessing.*

*Gen. 32. 10.*

The fift is that we duryly weigh how vnworthy we are of the very least of Gods fauours, even of the least crum of bread which we eat, and of the least drop of drinke which we take. Thus did *Isaac*, saying to God, *I am not worthy of the least of thy mercies, &c.* Who will giue thanks for that which he thinketh of due belongeth vnto him ? but when we consider how we deserue no fauour at all, then the least fauour will be most acceptable vnto vs , and the greater thankes giuen for it.

What be the kinds of prayer in regard of the manner,

Hitherto haue we heard of the distinct kinds of prayer in respect of the matter. There are other distinctions in regard of the manner, as

- 1 Mental, Vocal.
- 2 Sudden, composed.
- 3 Conceived, prescribed.
- 4 Publicke, Private.
- 5 Ordinary, extraordinary.

§ 25  
Mental  
prayer.  
*a N. b. 3. 4.*

1 Mental prayer is an inward opening of the desire of a mans heart to God, without any outward manifestation of the same by word. Such a prayer was that which

which *Nehemiah* made to the God of heauen, even when he was talking with the King : and <sup>b</sup> *Moses* when he was encouraging the people : and <sup>c</sup> *Annab* who is said to speake in her heart.

<sup>b</sup> Exo. 14.15  
<sup>c</sup> 1 Sam. 1.13.

This may be as feruent as if it were vttered. For in regard of the ardency of *Moses* mentall prayer, God saith, *why criest thou unto me?* And *Annab* saith, *She poured out her soule before the Lord.* This oftentimes causeth the eyes and hands to be lift vp, or cast downe, and forceth such outward lignes.

This is vised because God is a searcher of the hearts, and knoweth the secrets thereof, and needeth not words to haue a mans thoughts made knowne to him, as we shewed before.

By this we see that nothing can hinder prayer : but *vise.* that in company, in the midst of busynesses, when we are ouerwhelmed with temptations, we may pray vnto God: here learne to doe it.

2 *Vocall* prayer is that which is vttered with words, <sup>5 14</sup> *Vocall* pray-  
as <sup>a</sup> that prayer which *Salomon* made at the dedication <sup>er.</sup> *1 Kings. 8.23*  
of the Temple.

*Ques.* Seeing God knoweth the secrets of the heart, what need words to expresse the meaning thereof.

*Answ.* First because of Gods ordinance, as was shew- <sup>Reasons.</sup>  
ed before.

Secondly, that men might know the desires of one anothers heart, and so pertake of the mutuall prayers one of another: as in publique assemblies, in priuate families, and when friends meet together for that end. For words doe most lively and plainly set forth the desire of a mans heart, and men can best and most distinctly understand them.

3 Because

3 Because words doe not onely declare, but also stir vp and increase the affection of the heart. For as fire heateth a chimney, and the reflexion of heat which commeth from the chimney maketh the fire hotter, so the ardency of the heart prouoketh words, and words make the heart more ardent and earnest.

4 Words are an especiall meanes to keep the mind in prayer from wandring, and to hold it close to the matter. A man that prayeth alone, and that onely in his inward meditation, will oft haue his meditations interrupted with other thoughts, and so his prayer stand at a stay, till after some time his former meditations come to his minde againe. Now the uttering of words will be a good meanes to preuent that interruption.

5 The tongue wherewith words are vttered, is of all other parts of a mans body the most proper and excellent instrument of Gods glory. ¶ Therewhile especially blesse we God, and therefore by an excellency it is called glory. As David speaking of his tongue saith, *My glory rejoicesth*. And againe, *Awake my glory*. And again, *I wil sing and give praise with my glory*. In regard of chele three last reasonys, it is meet to vse words even in private prayers when we are alone: Provided that it be not for ostentation to be knowne to pray, for that is a note of hypocrisie condemned by our Lord in the Scribes and Pharisees.

Sudden prayer is when vpon some present occasion the heart is instantly lift vp vnto God, whether it bee only by some sighes of the hart, or by some few words vttered. It is likely that Nebemias praier was some sudden desire of the heart, For the King offering speech vnto

*1 Sam. 3.9.*

*1 Pet. 1.6.9.*

*2 Cor. 17.8.*

*3 & 10.1.*

*1 Mat. 6.5.*

*5 15*

*3 Sudden.*

*Neh. 1.4*

vnto him, gaue him occasion to make a folt vnto the King, which that he might obtaine he lift vp his heart to God.

These sudden prayers are called *exaudiations of the heart*, which are to be vsed as salt with meat : with every bit of meat we commonly take a little salt to season it. So when we doe any thing, when we conser of any thing, when we goe any where, vpon all occasions, we must lift vp our hearts to God.

This argueth an holy familiarity with God, yea it Reason manifesteth an heauenly mind, euen as those things which are ready vpon all occasions to fly vpward appeare to be of a light aeriall or fiery nature, not earthly, heavy, and weighty.

This kind of praier must so be vsed, as it be added to solemne and set prayers, and not make them to be neglected. No man maketh a meale of salt alone, and refuseth other solid meat, because salt is now and then to be eaten. Much lesse must these sudden prayers hinder solemne or composed prayers.

Composed prayer is when a Christian setteth himselfe to make some solemne prayer vnto God, whether it be in Church, family, closet, field, or any other place; whether it be vttered with words, or onely conceived in heart : as the morning and euening prayer which Christians vsse to make, or the prayer at solemne assemblies, with the like. <sup>5.16</sup> Such were the prayers that Daniel <sup>1 Dan. 6.10</sup> vsed to make three times a day.

God to whom we make our prayer is a great God Reason. of excellent Majestie, not lightly, but with all due reverence to be regarded, and therefore most meet that we should compose our selues in a solemne manner to appear.

Preparation  
needfull.

a Eccles 5.2.

pear before his glorious presence.

That this kind of prayer may be the better performed, preparation is very needfull, which the Preacher implieþ saying. <sup>a</sup> Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.

In preparation vnto prayer two things are to be performed. First we must empty our soules of all such things as may hinder prayer. Secondly fill them with such things as may be helpfull thereunto.

The things that hinderare either wicked or worldly. Wicked things are against God, or against man.

Against God are all sines, and transgessions of his Law. These we must search out, & having found them out set our selues with a full and honest purpose of hart vtterly to forsake them. <sup>b</sup> If we regard wickednesse, God will not bear our prayer. Whereupon faith <sup>c</sup> David I will wash minchands in innocency, O Lord, and compasse thine altar, and by this shal hee be cleane.

<sup>b</sup> Psal. 66.18.  
<sup>c</sup> & 26.6.

d. Tim. 5.3.  
e Mat. 5.14.

Against man are wrath, anger, malice, and such like revengefull affections ; in regard whereof the Apostle exhorteth to <sup>d</sup> lift up pure hands without wrath. And <sup>e</sup> Christ commandeth to be reconciled before the gift be offered. In a word then, that we may empty our soules of all such wicked things both against God and man, which would hinder our prayers, these two things are needfull. First reparation towards God. Secondly, reconciliation with man.

Worldly things are such cares, as concernethe things of this life : our temporall estate, and earthly affaires, which though at other times they may be warrantable commendable, and needfull, yet may be an incumbeunce, and hindrance vnto prayer. This was prefigured

gured

gured vnder the Law, by that rite of plucking off shooes <sup>f Ex. 3.5.</sup>  
when men appeared before the Lord. Shooes are law-<sup>14th. 3.15.</sup>  
full to be worne, yea very needfull, yet in approaching  
before the Lord they must be put off. So moderate  
care concerning the busynesses and affaers of this world  
are lawfull and needfull, yet when we goe to prayer,  
they must be laid aside, and our soules emptied of them.  
For they are as heauy burdens, and clogs which will  
holde downe our hearts, and keep them from flying vp  
into heauen. Now note the counsell of the Apostle,  
*\*Cast away every thing that presseth downe.* <sup>c Heb. 13.1.</sup>

If our soules be only emptied of these things, they  
are like that <sup>b</sup> empty house which the vndeane spirit <sup>b Mat. 12.45.</sup>  
finding, entreth into with seauen other spirits. Where-<sup>c</sup>  
fore that wee may be prepared to prayer wee must bee  
filled with such spiritual matters as fit prayer: which are  
concerning God and our selues. Gods greatnessse is to  
be meditated of, to strike our hearts with reverence:  
and his goodnessse to breed faith in vs. Yea also his bles-  
sings bestowed to fill our mouths with praise. Our  
wretchednesse is duely to be weighed, that we may be  
truly humbled: and our wants are to be obscrued, that  
we may know what to aske. Thus are we to come pre-  
pared vnto composed prayer.

*Conceiued* prayer is that which he whovterereth the  
prayer inuenteth and conceiueth himselfe, as are most <sup>d</sup> <sup>§ 27</sup>  
of the prayers recorded in the Scripture. This kind of  
prayer the Saints in all ages haue vsed. It is very com-  
mendable, expedient, and needfull. For

1 It manifeſteth the gift and power of the Spirit, *Reasons.*  
who can giue both matter and manner, words and affec-  
tions. Who can ſuggeſt what to pray & how to pray.

2 Encry

2 Every day wee haue new wants, new assaults, new sins: is it not needful then that our prayers be conceiued and framed accordingly, that our petitions bee made according to our present wants, our supplications according to our particular assaults, our confession according to our severall sinnes?

3 As God dayly continueth and reneweth old blessings, so also hee addeth new to them. Is it not most meete that notice bee taken of those new blessings, and accordingly thankes bee giuen in particular for them?

*Obiect.* This present inuenting and conceiuing of prayer maketh prayer to bee confused, and either very defectiue or very tedious.

*Answe.* In them that haue not ability to pray, or suddenly and rashly come vnto prayer it may bee so. But if a man haue any competent ability, if he premeditate before hand what to pray, if hee set vnto himselfe any good method and order, such defect, tediousnesse, and confusion (as is supposed) will bee easily auoided.

*Prescribed prayer* is, when a set, constant form is laid downe before hand, and either conned by heart, or read out of a booke, or paper by him that vttereth it, and that whether hee bee alone, or in company.

*Quest.* Is a set and prescribed forme of prayer lawfull.

*Answe.* Yea verily, and that for these reasons,

*Reasons.* 1 God prescribed a set forme of blessing for the Priests constantly to vse. The 92 Psalme, which is a Psalme of praise, was prescribed a song for the Sabbath day: and 102 Psalme prescribeth a prayer for the afflicted wher-

<sup>1 Num. 6:23,24</sup>

when hee is ouerwhelmed, and powrethout his complaints before the Lord. ¶ The 136 Psalme was sung after David's time. ¶ Hezekiah the King, and the Princes commanded the Levites to praise the Lord with the words of David, and of Asaph the Seer. If a prescribed forme of praise may be vsed, then also of prayer: for there is the same reason of both.

Besides Christ himselfe prescribed an excellent form of prayer which hath been vsed in al ages of the Church since his time, and is by an excellency called the *Lords Prayer*. Saint Paul obserues a set forme of blessing in the beginning and end of his Epistles. Thus we see prescribed prayer warranted by Gods word.

2 Many weake ones who haue good affections, but want inuention, vtterance, and such like parts, are much helped by prescribed formes: for when they reade or heare words fitting their wants and occasions, their hearts can well goe with their words, yet can they not inuent fit words.

3 Prescribed formes of prayer in the publick worship are a good meane to maintaine vniiformity in severall Churches.

*Obiect.* The spirit is stinted hereby: neither can a man vtter that which the spirit moueth him vnto, when he hath a set forme prescribed.

*Answ.* The spirit in him which praieth by a set forme, is no more stinted, then the spirit is stinted in those which heare an other pray: for to them which heare others, words are prescribed. To the hearers it is all one whether hee that prayeth vseth a prescribed forme, or conceiue, and inuent his prayer, for they goe along in their hearts with his words.

Ec

They

<sup>a</sup> 1 Chr. 20. 22  
<sup>b</sup> Ch. 19. 30

They who simply and altogether condemn prescribed prayer, doe think too childishly of God, and deale too iniuriously with Gods little ones. They conceit God to bee affected with variety, and make the power of prayer to consist in copie of words, and novelty of matter, which is many times an hinderance to true devotion: for while the minde is too much occupied in inuention, the heart cannot bee so free to devotion, as otherwise it might bee. Prayer is not like a nose gay, which is no longer sweete then the flowers are new and fresh: For the sweete fauour of prayer consisteth in the sincerity of heart, and ardenoy of affection, whereby also the power of the spirit is manifested.

2 The iniury which is done to Gods little ones is this, that they seek to deprive them of an especiall help, whereby their weakenesse might bee supported, yea to hinder them of the benefit of prayer. For many are not able to conceite a prayer of themselves, yet if they finde a forme answerable to their occasions, they can pray heartily and earnestly.

Thus we see that prescribed prayer is not onely lawfull, but also needfull. So farre forth as wee finde it an help to devotion wee may use it: but yet wee may not alwaies tie our selues vnto it: to say the least, they are very weake Christians that cannot pray without a prescribed forme.

Now it is a shame for any Christian to bee a weake one all the daies of his life: it is required at our hands to grow in knowledge, judgement, discretion, faith, and other like graces.

If the weakest Christians doe but carefully obserue the order that others use, and will take notice of their

owne

owne sinnes in particular, of their particular wants, and of the particular blessings which God bestoweth on them, they may with vse and practise come to conceive a good prayer. And when once in any competent measure they can pray for themselves, by degrees they may come to pray for others. But many are too idle & sluggish in making tryall: they will not offer to make ex-  
perience of the gift of Gods spirit: but rather vtterly quench it; as a man may doe, and too many so doe, by tying themselves too much to set formes.

Though publike leiturgies for vuniformity sake are to be constantly vsed in set forms (provided that there be severall prayers fit for diverse, yea for all publike occasions, so neere as may bee) yet it is not so meete for particular persons alwaies to tie themselves to one set forme. For what can that argue but that they little obserue Gods different manner of dealing with them at severall times.

Publike prayer is when an assembly of Saints pub-  
likely with one ioynt consent call vpon God.

In publike prayer three things are requisite.

5 29  
7 Publike  
prayer.

- 1 Meete persons,
- 2 A fit place,
- 3 A right manner.

1 The persons must be a publike Minister of the Word and People. I shewed before that prayer was a principall part of Gods publike worshipe. Now in all publike prairce publike worshipe there is required a Minister for one partie, and People for the other. A Minister hath a double function; one to stand in Gods roome, and in Gods name to declare Gods minde and will unto his people. Another to stand in the Peoples room, in their name to declare

declare their minde and desire to God.

The former he doth in preaching the Word and ad-  
ministring the Sacraments. For God (saith the Apostle)

<sup>a 2 Cor. 5.19,20</sup> <sup>b</sup> hath committed to vs the word of reconcilation: now then  
are we embassadours for Christ, &c. Expressly it is said  
that Ministers are Christs embassadours, which is in re-  
gard of the Word: that also they are such in regard of  
the sacraments, is implied in that commission givuen to  
<sup>b Mat. 28.19,</sup> the Apostles, <sup>b</sup> Go teach all nations and baptis them in the  
name of the Father, &c.

The latter he doth in making petitions and giuing  
thankes to God: <sup>c Isai. 5.16,17</sup> when the Prophet had exhorted the  
people to assemble together publikely to pray: he saith,  
*Let the Priests the Ministers of the Lord say, spare thy peo-  
ple O Lord, & give not thine heritage into reproach, &c.* Mi-  
nisters therefore in publike assemblies are to vtter the  
petitions of people. It is noted that <sup>d</sup> when the people  
were assembled to giue thankes to God, *Ezra* the Priest  
*praised the Lord.* <sup>e</sup> The incense which vnder the law was  
offered by the Priest to God, did prefigure thus  
much.

Thus as in preaching a Minister is Gods mouth to  
the people, so in praying the peoples mouth to God.  
Wherefore also there must bee people to ioine with  
him: for if a Minister be alone, his praier is but a private  
praier.

That which is required of people in publike praier,  
is to testifie their consent to that which the Minister vt-  
tereth: for the praier of the Minister is their praier:  
though for order sake to avoide confusion there be but  
one voice vttered, yet the hearts of all present must goe  
along with that voice and giue an inward assent, and

D

not so onely, but also it is very expedient to testifie the same so as the Minister may heare their consent, as well as they heare his praier.

The ordinary way, and the best way for people to manifest their consent is with a distinct and audible voice to say *Amen*. This was commanded *Deut. 27.*

15. &c. And accordingly was it practised *Neh. 8.6.* It is sound well beleeming Gods publike worship to make the place ring againe (as we speake) with a joint *Amen* of the people. The Iewes vttered this word with great ardency, and therefore vsed to double it, saying *Amen, Amen.* *Neh. 8.6.*

2. The place must bee publike : such a place as all that ought to meeet may know, and haue libertie to come vnto : at first this was in some familie, yea afterwards when all the world almost forsooke God, God chose out of the world some peculiar families, who with their house-hold worshipped God in their houses, as *Noe* in his time, so *Abraham, Isaac, Jacob* in their times. But when Gods people increased in the wildernes, he caused a tabernacle to bee built ; that then was their place of publike worship, afterwards a temple was built which because it was the place of publike worship, was by a propriety called <sup>1</sup> *the house of prayer.* To this place if the people could not eome, <sup>2</sup> they would at least pray towards it: for which they had their warrant from <sup>3</sup> *Solomons* praier. *In orientis in tabernaculo non* <sup>1</sup> *Isa. 56.7.*  
<sup>2</sup> *Das. 6.10.*  
<sup>3</sup> *Kieg. 8.44.*

After that Christ came by whom the partition wall betwixt *Iewes* and *Gentiles* was broken down, and both

o I. Tim. 2.8

P Job. 4.31

P Eccl. 11.20

A. 16.23

Separatists taxed.

made one people to God, all places were sanctified for praier: in which respect Christ said, *P The loue commeth when ye shall neither in this mountaine, nor as ierusalem worship the faober.* So as vnder the Gospell no one place is more holy then other. Yet it being Gods will to be worshipped publikely, needfull it is that there should be places fit for that purpose. Thus the Corinthians had one place to worship God in.

In kingdomes and nations where Gods worship is maintained, are Churches, and Chappells built for that purpose. These being set apart for Gods publike worship, Ministers and people are to resort vnto them.

Yet I denie not but in times of persecution, secret and vnknowne places (secret I say and vnknowne to haters and persecutors of religion, but knowne to true professors) may be vsed for publike praier: as certain inhabitants of *Philippi* went out to a rivers side to pray on the Sabbath day. Separatists whiche live in this land and otherlike places where are publike places for praier appointed, whereunto all haue liberty to resort, commit a double fault: one in abstaining from such publike places, whereby they shew themselues contemners of publike praier: the other that they seeke priuate places, as houses, woods and boats, for publike praier: whereby (to say the least) they turne Gods publike worship into a priuate worship. Too neere to these do many Schismatiques come, who though they frequent our Churches to heare the word preached, yet will they not be present in time of publike praier, whereby they deprive God of one part, and that the most principall part of his publike worship.

3 For the manner of publike praier, two thinges  
are requisite  $\left\{ \begin{array}{l} \text{Vnanimitie.} \\ \text{Vnitormitie.} \end{array} \right.$

Vnanimity respecteth the heart and affections, that all  
which assemble together, may continue in the Church  
(as is noted of the Christians in the primitive Church)  
 $\left\{ \begin{array}{l} \text{with one accord.} \\ \text{in publike worship a voice} \end{array} \right.$   
is necessary: for how can there bee a consent of heart,  
wchc one know another's minde? how can that bee  
knowne but by the voice? it is the principall end of  
speech, to make knowne a mans minde. A voice vsed  
in publike praier must be  $\left\{ \begin{array}{l} \text{Audible.} \\ \text{Intelligible.} \end{array} \right.$

It must bee so loud as all that are present (if it bee  
possible) may heare it. For a voice not heard is as no  
voice to them which heare it not: they can give no af-  
fuer, and so pray not: it is noted that *Solomon blessed*  $\left\{ \begin{array}{l} \text{The Minister's} \\ \text{voice must be} \\ \text{audible.} \end{array} \right.$   
*all the congregation with a loud voice.*  $\left\{ \begin{array}{l} \text{1 King. 8. 55.} \\ \text{1 Cor. 14. 12.} \end{array} \right.$

It is a fault for a Minister in the Church to pray so  
softly, as all the people cannot heare him: some that are  
able to vter a loud voice, and that preach loud enough,  
in praier cannot be heard: is there not as much reason  
that people should heare their Minister pray, as preach?  
other that are loud enough in the middle and ending of  
their praier, cannot be heard in the beginning: but eue-  
ryword ought so to be vttered, as it may bee heard. It  
is a fault also in people so to say *Amen*, as they cannot  
be heard: why should not the Minister as well heare the  
assent of his people, as they heare his praier? it cannot  
but flaken the ardency of a Ministers affection, when  
he cannot perceiue any consent in people to that which  
he praith: but a chearefull and euident assent doth

*Amen to be  
vttered aloud.*

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and cheare vp his spirit.

The Minister must be such a kinde of voice, and so vttered, that heare it may vnderstand it : for so saith the Apostle, speaking of publike praier, *b I will pray with understanding*, that is, so as others may understand me. Otherwise a loud voice is no benefit at all. If a trumpet should be sounded, and the sound not discerned, *c who shall prepare himselfe to battaile thereby?* That a mans voice may be intelligible, his language wherein hee speakest must be knowne, and his speech distinct.

Unlawfull to  
pray in a straige  
tongue.  
*c 1 Cor. 14.6*  
*c 1 Cor. 14.9*

*d Mat. 6.7*  
*e 1 Cor. 14.17*  
*f 3d*

It is vtterly unlawfull to pray in a strange tongue: a thing against which the Apostle purposelly, and copiously disputeth. This hath respect both to the partie that uttereth the praier (he must vnderstand what hee vttereth, or else his praier is but a liplabour, even meere babling, which Christ condemneth) and to them who heare it, their hearing, if they vnderstand not, is no hearing, they cannot be edified thereby.

Papists offend in both these.

They teach children, woemen, lay-men, such as vnderstand not one word of Latine, to make all their praiers in Latine.

2 They prescribe their publike praiers, whereof all the people pertake, to be made in Latine.

To affect in praier such vncouth words, and curious phrases as exceede the capacitie of the vnlearned, is little better then to pray in a strange tongue. The Apostle sheweth that praiers must be so vttered as the vnlearned may say *Amen*.

Contrary to distinct praying it is for a Minister to mumble and tumble ouer his words too fast: it argueth want of reverence, it hindereth devotion and affection.

fection of heart (for when a praier is too fast posted ouer what time can there be for the heart to worke) it also hindereth attention, and vnderstanding in the hearer.

Vniformity respecteth the outward carriage and gesture in praier. Of reverend & humble gesture I speake before. The point now to bee noted is, that all which assemble together in one place to pray, doe vsē one and the same seemely gesture, <sup>v. uniformity in publike praier</sup> which is noted of the people <sup>Neh. 8.5</sup> in Ezræs time, when he opened the booke to reade, <sup>1 Cor. 14.23</sup> *all stood vp, but when he praised the Lord, they all bowed v. 5. themselves, &c.* This outward vniformity preuenteth a preposterous censuring of one another, and may be a meanes of stirring vp one anothers affections: for when one seeth others humbly to kneele downe, his heart may be so strucke, as he will be moued with reverence to humble his owne soule: but diuersitie of gestures may cause distractiōns, and hinder devotion: vniformitie in that which is lawfull and warrantable is an especciall part of good order: diuersitie of gestures causeth a kinde of confusio[n]. Now <sup>1 Cor. 14.33</sup> God is not the author of confusio[n]: wherfore <sup>v. 40</sup> *all things are to be done decently, and in good order.* The best generall rule that wee can obserue to keepe order is, to yeeld to such commendable, and warrantable gestures as the Church wherin we liue prescribeth and practiseth.

Thus hauing giuen some directions for publike praier, <sup>Motives to</sup> I will lay downe some motives to sturre vs with conscience to performe it. <sup>publike praier</sup>

<sup>1</sup> The more publike praier is, the more honourable & acceptable it is to God. If it be an honor to God for one to pray, the mote doe ioine together therein, the more honour-

honourable it must needs bee: it is the more acceptable because God delighteth in the ioynt consent of his Saints worshipping him: whereupon God promised,  
<sup>1 Mat. 18.20</sup> <sup>1 Where two or three were gathered together in his name, to be in the midst of them.</sup>

<sup>2</sup> It is also the more powerfull: the cries of many ioyned together make a loud cry in Gods eares, and moue him the sooner to open his eares. Hereupon when there was a iudgement in the land, <sup>2</sup> the Prophet calleth all the people to assemble together to pray: and so did <sup>3</sup> the king of *Ninive* when the ruine therof was threatened.  
<sup>2 Isai. 1.16,17</sup>  
<sup>3 Ion 3.8</sup>

3 It is an outward signe whereby wee manifest our selues to be of the chosen and called flocke of Christ.

4 It is an especiall meanes of mutuall edification: for thereby we mutually stirre vp the zeale, and inflame the affection of one another.

5 The neglect of it is a note of profanenesse, from which blame separatists, and schismatiques though they would seeme very religious, cannot well acquit themselves.

These and other such like reasons made <sup>• David rejoiced when they said, we will goe into the house of the Lord,</sup> <sup>• Psal. 132.1</sup> and mourne when he could not come into the house of praier.  
<sup>• & 84.10.</sup>

Priuate praier <sup>a a. King 4. 33</sup> <sup>b Luk. 9. 18</sup> Priuate praier is that which is made by some few together, or by one alone: by few as when two or three friends goe together into some secret place (as <sup>a</sup> when Elisha and his seruant were alone in a chamber praying for the Shunamits childe, and <sup>b</sup> Christ tooke Peter, and John, and Iames, and went into a mountaine to pray) or an whole house hould pray together in the family, as when

when *Cornelius* prated in his house. This charge especially belongeth to the master of the family. For as he is in his family a Lord to gouerne, and a Prophet to teach, so also a Priest to offer vp the sacrifice of praier: as a Minister in the Church, so he in the house must utter the praier (or at least prouide one to performe that duetie) and withall cause his whole houseould to bee present therat.

c. 12. 10. 30

1 The family bath neede of peculiar blessings, besides the publike and common blessings which in the Church are praied for: yea it receiueth many blessings for which peculiare thankes are to bee giuen in the house.

Reasons.

2 A Christians house is made Gods Churche, if Gods worship be there from time to time performed, which is a great honour vnto a familie. Wherfore for honour sake Saint *Paul* mentioneth<sup>d</sup> the Church in the house of *Priscilla*, and *Aquila*, and <sup>e</sup> of *Philemon*.

d Rom. 16. 5  
e Phil. v. 2

3 By praier a Christian bringeth Gods blessing into his house (which is a matter of great profit) for where God is called vpon, there is hee present to bestow his blessing, as <sup>f</sup> hee blessed *Obed-edom*, and all his houseould, while the arke was in his house. Praier then bringeth both honour, and profit vnto a family.

f 1 Sam. 6. 11

Vnworthy they are to bee gouernours of a family, who omit this duetie therein. They cause Gods curse to lie vpon their house, and deprue themselues of a just right vnto all the goods which are therein. For by praier they are all sanctified: hee that vseth any thing without praier is an vfurper and a robber, and shall another day dearely answere for it. They who frequent publike praier at Church, and neglect priuate praier at home,

vse

home, are either superstitious, or hypocritical persons.

§ 31

<sup>9</sup> Secret praier<sup>8</sup> Mat. 6.6<sup>9</sup> Mar. 1.35<sup>1</sup> Gen. 24.63<sup>2</sup> Act. 10.9<sup>11</sup> Tim. 2.8

The praier which is made by one alone, none being present but God and hee that praiereth, I may call *secret* praier. This may be in <sup>8</sup> a close chamber, or closter, <sup>9</sup> or on a desolate mountaine, <sup>1</sup> or in a secret field, or <sup>2</sup> on any house top, <sup>1</sup> or in any other place.

It is very needfull that secret praier bee added both to publike praier at Church, and priuate praier in familie for these reasons.

*Reasons.*

1 Hereby we may more freely poure out our whole hearts vnto God: it is not meete that any other person should know many things which are knowne to God and cannot be concealed from him. Euery one is guiltye of such particular sinnes as are to bee acknowledged alone before God, and every one hath particular wants to be praied for by himselfe. Hereby also wee may by name mentiō in our praiers to God our dearest friends which is not so meete to do in company. I thinke Saint <sup>12</sup> Rom. 1.9.10 Paul ment such *secret* praiers when hee said, <sup>13</sup> *I make mention of you alwaies in my praiers.*

2 This kinde of praier affordeth the truest triall of the vprightnesse of a mans heart: for a man may long continue to pray in the Church and in a family, and his praier be mere formall, even for company sake: but he that alone in secret, when and where no other man knoweth, calleth vpon God, surely maketh conscience of praier, and hath an honest heart (though hee may haue much weakenesse, and many imperfections) For what bie respect is there that should moue him? vniſſe he be popish, and thinketh that the saying of a few praiers in secret is a meritorious worke.

3 This

3 This argueth a great familiaritie with God : when a subiect vseth to goe alone to his soueraigne, it argueth much more familiaritie then when hee commeth with a petition in the company of others.

4 It bringeth greatest comfort vnto a mans heart : for such is the corruption of our nature, that we cannot performe any holy exercise as wee ought (<sup>\* When wee would doe good euill is present with us</sup>) whereby it commeth to passe that the comfort of such holy exercises which we performe in Church or house, is taken away. This maketh Christians to runne to God in secret to humble themselves for the imperfections of their publicke praiers. Christians would much doubt and euen faint oftentimes if it were not for their secret praiers. They which content themselves with Church and family praiers haue iust cause to suspect themselves.

5 Such wiues, children, seruants and other inferiors which liue in any house vnder prophane gouernours that will not haue praiers in their families, may by this kinde of praier make supplie thereof vnto their owne soules: none can hinder secret praier.  
ob. We can haue neither time nor place to pray secretly.

*Answ.* Doye not finde many times & places to commit sin so secretly as none can see you? if you had as great delight in praier as in sin, you would finde time & place.

This kinde of praier (so neer as may be) is to be performed so secretly as no other may know it, leſt the knowledge which others haue of it may minister occasion of inward pride. <sup>\* but the doore,</sup> saith Christ. It is not meete to vtter secret praier so loud as any other shold heare it.

The last distinction of praier is ordinary and extraordinary. All the forenamed kindes are ordinary, therefore

<sup>\* Rom. 7. 21</sup>

Distruction.

<sup>\* Mat. 6. 6</sup>

**§ 33**  
to Extraordi-  
nary prayer.

**1 Jon. 3.8.**

**t Exo. 32.32**

**s Luke 22.44**  
**\* Heb. 5.7**

**¶ 44. 45. 46. 47.**

**\* Joel 2.13**

**\* Exo. 14.15**

**y Rom. 15.30**

**\* Gen. 32.24**

Signes of  
extraordi-  
nary  
ardency.

**a Luke 22.44**

**b Neh. 1.11**

**c 1 Sam. 1.13**

forred shall indecoid to speake of its digneitie. ¶ **Extraordinary prayer**, is that which after an extraordinary manner exceedeth our vsuall custome is powred out before God. This consisteth partly in ardency of affection, and partly in continuance of time. ¶ The King of **Nimue** required an extraordinary ardency, when he commanded his people to cry mightily unto God. We have a memorable example hereof in **Moses**, who was so earnest in his prayer, that rather then not hauch his petition granted, he desired to be rased out of Gods booke. Christs ardency yet exceeded this; it is noted that he prayed earnestly with strong crying and sweat. ¶ Yea his ardency made his sweat to be as great waps of bloud falling downe to the ground. ¶ I will further note that This ardency is in Scripture set forth by divers Metaphors, as \* Renting the heart, \* crying, & striwing, wrangling with God, &c. ¶

Though this ardency be an inward work, yet can it hardly containe it selfe within a man: but as thunder, which is an heat conceiuied within a cloud, because of the ardency of that inward heat burketh forth, and causeth lightning, tumbling and raine, so a vehement and earnest desire of the heart will some way or other manifest and declare it selfe. Many waies are noted in the Scripture whereby it hath beene manifested, as

1. Extraordinary **dissomper** of the body. ¶ Christs earnestnesse in prayet stroke him into an agony, and caused his sweat to be turned into bloud. ¶ **Nehemiah** ardency so changed his countenance as the King obserued it.

2. **Unusual motion** of the parts of a mans body: ¶ **Ananias** moched her lips, as he thought she had beeke drunken.

drunken.<sup>4</sup> Solomon spread his arms abroad.<sup>5</sup> The Publican beat his breast.<sup>6</sup> Christ fell upon the ground.

<sup>3</sup> Deede sighes and grones.<sup>7</sup> My sighing is not hid from thee, saith David to God. <sup>8</sup> The sighes of the spirite are such as can not be expressed.

<sup>4</sup> Loud crying.<sup>9</sup> David roared all the day.<sup>10</sup> Christ cried with a loud voice.

<sup>5</sup> Often repeating and inculcating the same petition. Christ did once, twice, thrice, returne to God in prayer, saying the same words.<sup>11</sup> Paul prayed thrice, that is oft, against a temptation. Note how Daniel doubleth and redoubleth his words, O my God incline thine eares and heare, open thine eies and behold, O r. O Lord beare, O Lord forgive, O Lord consider, and doe it. Deferr not, O r. Abram prayed sixe teuall times together for one thing, namely for mercy on Sodom.

<sup>6</sup> Teares.<sup>12</sup> Those Christ poured forth. <sup>13</sup> So did the sinfull woman, and the Israelites in such abundant measure, that he wained Christ's feet with her teares, they are laid to draw water and poure it out before the Lord.<sup>14</sup> Peter is said to weep bitterly.

Tears are the most vissual signes of earnest and ardent prayer, in which respect they are powerfull with God. Teares in Jacob had power over the Angel, and prevailed? for why? prayer.<sup>15</sup> He wept and praised.<sup>16</sup> Christ was heard in that which he feared For why?<sup>17</sup> He also offered up prayers with teares.<sup>18</sup> He - Ia.38.3 etiakah wept sore, and was heard. Peters teares, the sinfull womans teares, Annas teares, the teares of Gods children at all times have been regarded, and accepted. Yea it is noted that God hath a bottle wherein he putteth the teares of his Saints: and with great Emphasis saith

Daniel,

1 Kings 8.23  
2 Luke 18.13  
3 Mar. 14.35  
4 Psa. 34.9  
5 Rom 8.26  
6 Psal 32.3  
7 Act. 27.46  
8 Mat. 26.39,  
9 44  
10 Cor. 12.8  
11 Dan. 9.18.19  
12 Gen. 18.14  
13 Heb 5.7.  
14 Luke 7.8  
15 Sam. 7.6  
16 Mat. 26.75  
17 5.3  
18 Ode 13.4  
19 Heb. 5.7  
20 1/a.38.3  
21 Psa. 56.8

*David, are they not in thy booke? there recorded to be remembred?*

*Obiect.* *Jesus' teares were no whit regarded,* <sup>1</sup> *nor the teares of the Israelites when they went to fight against Benjamin,* <sup>2</sup> *no nor Davids teares when he prayed, fasted, and wept for his child.*

*Answ.* 1. Teares simply in themselves are no whit acceptable vnto God, but as they are signes of true prayer. *Jesus' teares were not such, they rose from griefe of a worldly losse, and from anger, malice, and indignation against his brother.*

Secondly, If any continue in sinne, and repent not, their teares are not regarded. The *Israelites had not repented of their owne sinnes, and yet would take vengeance of their brothers sinne: they wept because they prevailed not, but they wept not because they repented not of their owne sinnes.* Afterwards when in token of their repentance, <sup>3</sup> *they fasted, and offered burnt offerings, and peace offerings unto the Lord, and so wept, the Lord heard them, and they prevailed against Benjamin.*

3. Though God grant not that particular which by teares is craued, yet may the teares be acceptable to the Lord, as *Davids were.*

Then are teares most powerfull and effectuall when they arise from compunction of heart for sinnes committed against God, as the tears of the sinfull woman, and of Peter did. Nothing more moves the true Christian heart to melt, and eyes to flow forth with teares, then a due consideration of Gods tender and mercfull dealing with man, and his vngratefull, and vngenerous carriage towards God. The fear of Gods wrath, and

and iudgements, & horror of hell, may strike the heart  
with astonishment, and amazement, and make it as  
*Nabals heart, like a stone.* But griefe for displeasing a  
mercifull Father, sorrow for losse of Gods fauour is it<sup>1 Sam. 25.37</sup>  
which especially maketh the heart send forth and the  
eyes shed teares.

Extraordinary prayer further consisteth in long continuance, when prayer is held out longer then at usuall and accustomed times. <sup>334</sup> Extraordinar  
y continu-  
ance in  
prayer.  
*Iacob continuantio, (33. 1. 1.)*  
in prayer: <sup>c Gen. 32. 24</sup> *so did David, and Christ.* <sup>d 2 Sa. 12. 16</sup> *I fasted three*  
<sup>e Luke 6. 13</sup> *day therein: so did Iosua and the Elders of Israel. In Da-*  
<sup>f Exo 17. 13</sup> *nial called vpon God night and day.* No doubt but <sup>g 1 K. 7. 6</sup> *Jonah*  
<sup>h Psal. 32. 2</sup> *spent the three daies and three nights that he was in*  
*the Whales belly in prayer.* <sup>i Isa. 3. 1</sup> *It may be gathered that*  
*Daniel continued one and twenty daies in prayer.*  
(Not that without any intermission he so long  
prayed, but that every day in that time he returned to  
extraordinary prayer.) for so long <sup>j Dan. 10. 3. 12</sup> *he was in heauenesse,*  
*and eat no pleasant bread.* (Now fasting and sorrow in the  
Saints are companions of prayer,) besides the Angell  
of God came to him at the end of those three weekes  
(when his extraordinary prayers are to be supposed to  
end) and said to him, *From the first day that thou didst set*  
*thine heart to understand, and to humble thy selfe before thy*  
*God, thy words were heard.* Here he sheweth that with  
Daniels humiliation prayer was ioyned, els how could  
*his words be heard.* Secondly, that there were diuers  
daies spent therein, else he would not say from *the first*  
*day, &c.* now that first day being the beginning of the  
three weekes, and the Angell comming at the end of  
the three weekes, it is like he continued his extraordi-  
nary prayer so long. *David* indefinitely saith that he

Ff                  cryed

<sup>1</sup>Psal.69.3 cryed till he was weary, till his throat was drie, till his eyes failed.

*Intervit sicut  
non est obtem-  
perandum si  
perdurare non  
posset, ita si  
perdurare non  
non est est  
rumpenda*

<sup>Aug. Epist. 122.</sup>  
= Mat. 12.7  
= Luke 23.24  
= Mat. 6.7 &c  
etiam in Ier.

For extraordinary continuance, he which prayeth must consider his owne strength and ability, and no indeauour to goe beyond that, for this is to prefer sacrifice before mercy = which is against Gods will.

Never must this branch of extraordinary prayer be seuered from the other, I meane continuance in time from fervency in heart. For though prayer may be exceddly losly fervent when it is not long continued, as chynge prayer, yet ought not prayer long to continue, except it be hearty and fervent; for then will it be no better then that much babbling, and <sup>2</sup> those long prayers which Christ reproacheth.

Thus having in generall shewed what is extraordinary prayer; for our better direction therein, and stirring vp therunto, I wil further declare, First, the occasions thereof. Secondly, helpe, Thirdly, motives therunto.

*Octas[is]ons  
of extraordi-  
nary prayer.*

<sup>a</sup>I SA.1.11.

<sup>b</sup>Psal.51.12

The occasions must be extraordinary, <sup>1</sup> Blessings, which may be drawne to two heads, <sup>2</sup> Judgements.

For blessings, if they be withheld, extraordinary prayer must be vsed to obtaine them ( <sup>a</sup> thus Asnah obtained a longe) if they be withdrawne and taken away, to recover them againe ( <sup>b</sup>thus had David the ioy of his saluation restored to him) In these two examples we see both temporal and spirituall blessings, to be occasions of extraordinary prayer. Besides when we enterprise any thing that requireth an extraordinary blessing, extraordinary prayer is to be vsed. As when we prepare our selues to sanctifie the Sabbath, to partake of the holy Communion, or to haue our child baptizized: Like-

wile when we marry, enter into any waigthy calling, or office, especially when Ministers are ordained, or first set ouer vs. Christ prayed extraordinarily, when hee chose his Apostles (*Luke 6. 12, 13.*) so did the Church when it sent forth *Paul* and *Barnabas*, (*Act 13. 3.*) And when they ordained Elders, (*Act 14. 2.*)

Judgements are either sinnes, or punishments of sins. In regard of sins, extraordinary prayer is to be made, either to free vs from temptations thereunto, (as <sup>c</sup>*Paul Rom. 7.24* prayed with great ardency, saying, O wretched man that I am who shall deliuer me from the body of this death: <sup>d</sup> and againe he prayed thrice against a temptation: yea Christ exprely commandeth his Disciples to watch and pray that they enter not into temptation) or to pardon such sinnes as haue been committed, and lie heavy vpon our conscience, because they are in their kind notorious, or wee haue long continued in them, (this <sup>e</sup> moued *David* very earnestly to pray, as also <sup>f</sup>*Psal 51.1 &c* <sup>g</sup>*Pet. 1.16.75* <sup>h</sup>*Manasseh. Chro. 33.13* <sup>i</sup>*Peter and Manasseh.*

Punishments of sinne are either threatned, or infi-  
sted. They may by extraordinary prayer be preuented,  
(as <sup>j</sup>the destruction of *Nimueh*, threatened by *Isaiah* was) <sup>k</sup>*Isa. 3.9*  
these may be remoued (as <sup>l</sup>*Manasses* captivity was.) <sup>m</sup>*Chro. 33.13*

As ordinary prayer is to be made for others, as well  
as for our selues, so likewise extraordinary prayer is to  
be made for others as iust occasion is offered. <sup>1</sup>*Moses Ex 32.31. 32*  
his extraordinary prayer was for the sinne of the *Iuda*. <sup>2</sup>*Ex 32.1 &c*  
ites, and for Gods iudgement threatned against them;  
so was <sup>3</sup>*Ezras* prayer.

The helps affoorded to extraordinary prayer are <sup>§ 35</sup>  
especially two, <sup>5</sup>*Fasting*. <sup>6</sup>*helse to ex-*  
<sup>7</sup>*Vowing.* <sup>extraordinary</sup>  
<sup>prayer.</sup>

When the Prophet called Gods people after an extraordinary manner to call vpon God, hee bade them *sacrifice a ffeſt*. Oft is this commanded and also commended to vs by the examples of Gods Saints, and that not onely in the old Testament but also in the new. Where Christ excuseth his Disciples for not falling while he was with them, he saith, *the daies will come when they ſhall fast*. How oft is it mentioned in the Acts that the Christians fasted. At Antiochis when they ſent forth Paul and Barnabas, they fasted and prayed. When they ordained Elders, they praised and fasted. When Paul and they which were with him in a ship were in great danger of their liues, they fasted long. The Apoſtle expreſſly faith of himſelfe, that he was in fastings often.

## Reason.

This helpē is to be added to extraordinary prayers.

1 To ſharpen them, and to quicken our ſpirits, and rouse vp our dull hearts. For as fulneſſe maketh a man heavy in body and ſpirit, ſo fasting maketh him light in both.

2 To teſtifie our humility, and manifest our vnworthineſſe of the leaſt of Gods blesſings. For by our voluntary abſtinence from Gods creatures, we ſhow that we are vnworthy of the leaſt crum of bread, and drop of water.

3 To ſubdue our wanton fleſh, and corrupt luſts: pampering our bodies maketh them ſtrong: but fasting beateth them downe: if they be not weakned and taſmed they will much interrupt our prayers. The Apoſtle implieth, that while man and wife give them ſelues to fasting and prayer, they may the better abstaine.

4 To manifest our great grieſe, for prouoking Gods wrath

## 2 Cor. 7.5

wrath either to inflict or threaten any judgement, and our vehement and earnest desire of the blessing which God withholdeth, or hath taken away. When we fast because God is provoked, we doe after a holy manner take vengeance of our selves. When we fast to procure a blessing, we shew we prefer that blessing before our ordinary food.

Making of vowes is both expressly commanded, (*Psa. 76. 13*) and also hath been by Gods children much practised. *Jaekob* vowed a vow to God as he was going to his uncle *Leban*, (*Gen. 28. 20, 21*) So did *Ananab*. (*I. Sa. 1. 11*) *Daniel* (*Psal. 132. 2*) and many other Saints.

\**Vowing* is so proper to praying that the Greek word which in the new testament most vsually signifieth praiser, seemeth to be drawn from a vow.

1 To vow in praying doth much sharpen our prayers, and make vs more eagerly call vpon God.

2 It doth manifest a very earnest desire of obtaining the thing wee desire: it argueth that wee are willing to doe any thing, or part with any thing to obtaine it.

*Obiect.* This was a thing belouing rather to the pedagogie of the Iewes, then to the ripe age of Christians vnder the Gospell.

*Answ.* Indeede because the Church before Christis time was but in her non-age, in comparison of that man-age wherunto since Christis time it is growne, vowes were more vsuall then, then now. Yea at that time their voluntary vowes were parts of Gods worshippe, as other rites and ceremonies which were in-toyned them of God, whereunto weare not now so strictly bound. So as there is some difference betwixt

536  
Vowes an help  
to extraordi-  
nary prayer.

"opimus".  
*Ex proprie-  
tate in-  
solubiliter est e-  
ratio, quam si  
claimat ad vo-  
tum id est apli-  
cari. Augst.  
epist. 19.*

*Reasons.*

the time of the Lawe, and of the Gospell in this respect. Yet notwithstanding are not all vowed and the vse of them vtterly abolished : they still remaine lawfull and helpfull vnto vs.

For though wee are attained to a riper age then that of the Iewes, yet are wee not come to a perfect age : we are but children in regard of *that measure of the age of the fleshe of Christ*, whereunto the spirits of iust and perfect men in Heaven attaine. So as still wee haue neede of helps : and among other helps, this of vows is needfull, and may bee profitable vnto vs.

Bk.4.13.

Direction: for  
makingvowes

Wherefore for our direction in vsing this helpe, wee must obserue what things concur to the making of a good and lawfull vow: even those foure things whereby euerything is made good, the foure causes, which are, 1. The maker of the vow. 2. The matter of it. 3. The manner thereto. 4. The end.

1. The person who maketh a vow, must be both of vnderstanding, and also of power to make it. In vowedg we haue to doe with God, who must not bee dallied withall, nor mocked. They who deale with him must well conceive what they doe; (wherefore Idiots, children, frensic persons, and such like, are not fit to vow) they must also haue an ability to performe what they vow (wherefore such as are vnder the authoritie and command of others may not vow in such cases wherein their Gouvernours may crosse their vow.)

Bk.23.13

2. The thing vowed must be both lawfull and possible. To vow to commit a sinne (as the Iewes vowed to kill *Pasch*) is a double iniquity. To vowe that which wee are not able to doe (as many who vow perpetuall continency) is a plaine mockery.

3. In

3 In regard of the manner, a vow must bee made freely and maturely. A vow is a kinde of spirituall offering, it must therefore bee a free will offering, or else <sup>a 7 M. 11. 19.</sup> can it not bee acceptable to God. It is not meete for parents to force their children, or any man to force another to make a vow.

A vow is also a matter of weight, it must bee made in iudgement vpon due consideration & deliberation, not rashly or vnadvisedly. <sup>b</sup> Herein did *Sopha* (though <sup>b 1 M. 11. 30, 31</sup> otherwise a good man) offend. Rash vowes cause either much mischeefe, or much repentance.

4 There be two maine ends of a vow. One to present or redresse some sinne, (as for a man which is of a flexible disposition, and much drawne away by vaine company to vow against such and such company: or for a man that hath a light braine, and is soone made drunken with strong beere and wine, to vowe against these.) The other to hold a man close to some duty; as to vow every day to reade so much of the scripture, morning and euening to pray, to sanctifie the Sabbath, &c.

A vow being thus made, we are bound in conscience to performe it; <sup>c</sup> Pay therefore that which thou hast vowed. <sup>c Zel. 5. 4, 5.</sup> It is better that thou shouldest not vow, then that thou shouldest vow and not pay it.

As the occasions of fasting and vowing are publike or priuate, so must they bee done publickly or priuate-  
ly. Because there was a publike iudgement on the land,  
<sup>d</sup> See the Prophet called the people to a publike fast. So <sup>d Joel. 1. 14</sup> likewise *Ezra* caused a publike vow to be made of all the <sup>e Ezr. 10. 3</sup> people. *Ananias* occasion was priuate and particular, <sup>f 1 Sam. 1. 8,</sup> accordingly was her <sup>f</sup> fast and vow.

§ 37  
Monies to  
extraordi-  
nary Praier

Weighty motives there be to staire vs vp to extraordinary prayer.

1 It sheweth that wee goe along with Gods good guiding prouidence: that we obserue Gods iudgements, and are moved with them, and take notice of his blessings, and are accordingly affected: that as the iudgements of God are greater, so our supplication & humilation more extraordinary: as his blessings more needfull and scanty, so our petitions more earnest and fervent: and as they are more excellent and plentiful, so our thanksgiving more solemne. They who content themselves with their ordinary manner of praying (like mil-horses going round in their usual tracke) & never take any occasion of extraordinary prayer, but thinke all is well because they are not *Atheists* which never call vpon God, plainly discouer how little they regard Gods dealing with them. If they did, as God dealt extraordinarily with them, so would they extraordinarily carrie themselves towards God.

2 Extraordinary praier is extraordinarily powerfull and effectuall, either for the preventing and remouing great iudgements, or for the obtaining and recovering singular blessings, as wee haue before shewed.

3 It is an extraordinary honour done vnto God: the more wee stoope vnder his iudgements, and the more highly we account his blessings and fauours, the more we gloriifie God.

If we well obserue Gods dealing with vs, and the seuerall occasions of extraordinary prayer from time to time afforded vnto vs, wee can noe but condemne our selues for neglect of this duty, & extraordinarily humble our selues, euē because we haue not extraordinarily praied

prayed, as just occasion hath often times been given vnto vs. How many iudgements hath God laid vpon vs year after yeare? strange sickneses, extraordinary fiers, frosts, inundations of waters, droughs when raine was needfull, tempestuous and rayny weather when calme and faire weather would haue beeene very acceptable, with the like. Among other publike iudgements I cannot let passe that soare, heauy, grieuous stroake whereby the life of that worthy admirable Prince was taken away vpon the sixt of November 1612. Had extraordinary prayer in time been vsed, no doubt but many of these iudgements might haue beeene preuented. Would there be so many insufficient, idle, careles, corrupt Ministers as are in many places? or would the diligence and paines of many learned and faithfull Ministers bee so fruitlesse as it is, if extraordinary prayer were more vsed? What may be the reason that many marriages, offices, callings, &c. are so vnprosperous? that many Christians long lie vnder soare and greevous temptations and crossees, that other iudgements are inflicted vpon their familie, their children, yea and their owne persons, and many needfull blessings denied? Surely this duty is not vsed as it ought to bee. Let it therefore more frequently and consciounably be vsed.

Thus haue I deliuered the severall kindes of prayer. The next branch is concerning the *time*, which by the Apostle is limited with no distinct time, but indeinately set downe vnder this generall particle *alwayes*.

If this circumstance be simply taken without any limitation, it implieth not onely a great inconuenience, but also a plaine impossibility. For is it not inconuenient that wee should attend wholly and onely on pray-

er  
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<sup>11</sup> The time  
of prayer.

er; and so neglect the Word, Sacraments, and other duties of piety? yea also all duties of justice and charity to our neighbours? Is it possible that *awakes* wee should pray, and not eare, drinke, sleepe, and doe such other things as nature necessarily requireth?

*Answe.* If the true meaning of the Apostles phrase be obscured, no such incongruity or impossibility will follow vpon it. In the originall it is thus set downe word for word = *in every season*.

The Greeks make a difference betwixt *time*, & *season*: and in the scripture they are also distinguished. *Time* is more general, *season* implieth that part of time which is fit for doing a thing. This phrase then being translated *in every season*, implieth that as any iust occasion is offered, we must pray.

*Oblig.* The Evangelist vseth the word which properly signifieth *awakes*, and so doth the Apostle in laying downe the point of thanksgiving, and another phrase of the like extent saying, *a pray without ceasing*.

*Answe. 1.* Generall phrases must be expounded by particular and distinct phrases.

*2.* Those generals doe sometime signifie no more than very often: so are *Solomons* seruants said to stand *ever*, or continually before him. so we say of a student that is much in his study, he is *awakes* or continually there: so of a weoman that tarrieth much at home, she is *ever* in her house. But more distinctly to shew the meaning of this circumstance,

*3.* It is to bee taken inclusively, including every part of time, and excluding none, neither day nor night, whether wee are alone or in company, in the middest of busynesse, or free from busynesse, at what time soeuer occa-

*per. mult. script.*  
*2. grec. script.*

• *Act. 1.7*  
3 *Thes. 5.1*

*7. aduers.*  
*Luk. 1.12.*  
*Eph. 5.18.*  
3 *1 Thes. 5.17*

• *Kin. 10.8*

occasion is giuen, wee must pray.

2 It signifieth a dayly and constant performing of this holy exercise: thus the sacrifice which vnder the Lawe was constandy offered vp every day, morning & evening, is said to bee offered vp <sup>a Ex. 30, 22, 41</sup> continually, and called <sup>a</sup> continual burnt offering.

3 It implyeth that besides our ordinary and set times of prayer wee must take extraordinary occasions to call vpon God.

4 It intimateth a continual preparation of the heart alwaies, euen every momēt ready to be lift vp to God in prayer. As the aire with the least blast of wiade is moued, and a feather with the least motion of aire is lifted vp, so must our hearts in position and thanksgiving.

Thus this phrase being rightly taken affordeth no just ground to those heretiques called <sup>b</sup> *Eusebites*, who would seeme to spend so much time in prayer as they neglected all other duties: like to whom were the heretiques called <sup>c</sup> *Messalians*. But it affordeth vnto vs many good instructions for prayer.

1 *Christians ought to haue set times of prayer every day.* This is implied in the fourth petition, where *this day* is expressed, to shew that the next day wee must pray againe, and every day say *this day*. This is also prefigured by that continuall burnt offering, whereof I speake before. <sup>d</sup> *David exhorteth his people unto saying, Sing unto the Lord, praise his name from day to day:* and promiseth to perform as much himself saying, *I will blesse thee dayly, and praise thy name for ever and ever.*

2 We dayly stand in neede of Gods blessings, both *Reasons.* of the continuance of his old blessings, and also of bestowing new blessings. Needfull it is therefore that every

<sup>b</sup> *Eusebites*  
ridiculose  
sacrifices  
orane, ut hinc  
indiscertus in-  
ter hereticos  
nominiandi.

<sup>c</sup> *Anab. 5.7*

<sup>d</sup> *Lige The-  
saurus. 3.1.5. lib.  
4. cap. 11. de  
Messalians.*

§ 39

<sup>e</sup> *Every day  
pray*

<sup>f</sup> *PSal. 96.2*

<sup>g</sup> *Ch. 245.2*

every day wee shalld pray for them.

2 The graces of God in vs are subiect euery day  
so decay : now praier is as foode, whereby those graces  
are preserued, reuined, and increased. Dayly wee take  
bodily foode? Dayly also let vs vse this spirituall foode.

3 Every day wee are subiect to assailes of our spi-  
rituall enemies, who are never wearied : and vnto many  
dangers of soule and body. But prayer is the most  
principall meanes to keepe vs safe from all.

Psal. 63. 10

There are also like reasons for thanksgiving alwaies,  
day after day. For God ladelth vs dayly with his blesſings:  
every day, yea every hower both Gods former bles-  
ſings are continued and renewed, and also new bles-  
ſings beſtowed. Is thy life, heach, liberty, or any other  
blesſing, matter of thanksgiving this day? Then if the  
ſame be renewed the next day, it is also matter of thak-  
ſgiuing the next day, and ſo day after day. Conti-  
nuall matter of thanksgiving requireth continuaall  
thanksgiving.

Singula diebus  
qui amplexus  
potest, salutem  
debet, vici-  
bus et mala  
scit, et vespera  
council. Confess.  
Temp. 5. cap. 7  
Vnde Crif. ex-  
hort. ad matu-  
ritatem, et vesp.  
orationes.  
Hom. 14. 18  
R. 10. 8

*Ques.* How often a day is it meete we should pray,  
and at what times?

*Answ.* Not to speake of ſudden ejaculations, which  
wee ſhall touch by and by, it is meet that ſolemn pray-  
ers bee made at leaft twice a day. The fitteſt time for  
which is the morning and the euening. In the morning  
to praise God for our ref the night before, and to craue  
his protection ouer vs, and his blesſing vpon vs the  
day following. In the euening to praise him for the  
blesſings received that day, and to craue his protection  
in the night when wee ſleepe. Thus ſhall this spirituall  
ſacrifice of the "ednes of our lippes bee anſwerable to  
that / dayly outward ſacrifice of haukes, vnder the  
Lawe,

c. 85. 14. 3  
f. Now. 18. 4

Lawe, whereof one was to bee offered in the morning, the other in the euening. This time <sup>s</sup> David prescribeth g Psal. 9, 2 2 saying to God, *It is a good thing to declare thy louing kind- ness in the morning, and thy truth at night: yea* <sup>b</sup> David <sup>b & 5547</sup> went further, and saith, *Evening and morning, and at noone wil I pray.* Which times it is likely that Daniel obserued, for hee prayed <sup>i</sup> three times a day. Daniel yet further saith, <sup>i Dan. 6, 10</sup> <sup>i Psalug. 164</sup> <sup>+</sup> *Seuen times a day doe I praise thee.* But that I take to be meant of some extraordinary occasions, because his ordinary course was set downe before: or else a set number for an yncertene, <sup>s</sup> seuen times, that is often times, and so meant of sudden prayers.

Against this doe they offend who never pray but at Church vpon Sabbath daies, or some other solemne daies, or if euer at home, onely then when some extraordinary occasion is offered, as if they, or some of theirs be sick, if they feare some iudgement, or want some great blessing. What hope can such haue to bee heard in their great needs, who otherwise would not call vpon God?

2. *Such set times as are appointed for daily prayer would constantly be kept.* Els wee doe not in every sea<sup>n</sup> on alwaies without intermission pray. The Lord saith of the fore-named dayly sacrifice vnder the Lawe, <sup>i</sup> Ye shal obserue to offer unto me in their due season mine offering, &c. <sup>9, 40</sup> implying thereby, that they shoul not fail nor misse of their due season and accustomed time. Feare of death could not turn Daniel from his course: he prayed (notwithstanding the Kings contrary decree) *three times a day as he did afore-time.* This phrase <sup>as afore-time, im-</sup> pliceth a constant course. <sup>I must follow and abide</sup>

<sup>a</sup> Be constant  
in keeping set  
times.

<sup>i</sup> Num. 28, 3

*Reasons.*

Great reason there is that wee shoulde bee constante,  
for

1. There is in vs a naturall proaneesse to waxe cold,  
and faint in prayer. Water is not more proane to bee  
cold, nor an hevy weight to fall downward, then wee  
to wax dull in this heauenly exercise. Wherefore as  
fire must constantly be put vnder water to keepe it hot,  
and a weight must constantly be wound vp to keep it  
from the ground, so must wee by constant praier quick-  
en vp our loues, and keepe them aloft.

2. The Deuill will take gret aduantage by once o-  
mitting it, and moue vs to omit it againe and againe,  
and so by degrees bring vs to an vtter disuse of it. Affi-  
redly they which once omit their course of praying,  
shal finde the next time they come to pray, a more then  
vsuall dulnesse thereto : which is partly thorow Gods  
iust iudgement, who thus punisheth our neglect of this  
duty, partly thorow our naturall indisposition thereto,  
and partly thorow the subtily and malice of the demill,  
who thus seeketh to diuert vs cleane from our course.

*Ques.* What difference is there betwixt this con-  
stant obseruing set times, and popish canonicall hours  
of praiers?

Canonicall  
houres

*Answ.* 1 Their canonicall houers are grounded  
on superstition, as the reasons which they themselues  
allege, doe shew: for they appoinat seuen houers of  
praier for every day. The first before day, because  
Christ was then taken. The second at the first howre,  
because then he was led to *Pilat*. The third at the third  
howre, because then hee was mocked. The fourth at  
the sixt howre: because then hee was crucified. The fift

at

at the ninth howre, because then bee gaue vp the Ghost. The sixt in the euening because then he was taken from the Crosse. The seventh in the completrye, because then he was buried. These reasons are superstitious, no good grounds. In other howres wee may finde other things done to Christ, as his bringing to *Annes*, to *Caiaphas*, to *Herod*, his accusations, scourging, &c. and so make euery hower a canoncall howre for praiere. Wee haue better reasons as I shewed before.

2 They place religion in the very obseruynge of set times. Wee doe not so: for wee set not the same continuance for all, some may hold out an howre, some halfe, some but a quarter, some longer while, some shorter. Neither doe we tie all to the same howre. A strong able person that vseth to rise betimes may pray at three or fowre, or fife of the clock in the morning, as soune as hee riseth. Another that is weake and not able to rise so soone, may when bee can rise.

3 They content themselues with saying ouer so many prayers as may be in such a set time, though their hearts goe not with one word: for their prayers being in lattin, many cannot vnderstand what they pray. Wee account such prayers meere lip-labour. Neither doe we measure our prayers by a set time, but we measure our time by our devotion and affection in prayer.

4 They appropriate their canoncall hours to ecclesiasticall persons onely, as Priests, Munkes, Nunnes, &c. Wee make our dayly times of prayer common to all Christians: because prayer is a duty belonging to all.

5 Some of their hours, namely, at midnight are very

very vnseasonable to bee ordinarily and daily performed: they are neither meet for the health of man, (that being the most seasonable time to rest in): nor for the worshippe of God, which must needs at that time bee drouishly performed. Our times are the most seasonable that may be.

6 Their houres are so many, that other necessary busynesses must needs bee omitted: they affoord not time enough for Ministers to study, and performe other ministeriall fncntions belonging to their place. Our times are such as may well bee affoorded to prayer, by those that haue the most and greatest imployments.

7 They are so superstitious on the one side in keeping their number and stinted houres, and on the other side so carelesse in the due time, that they giue tolerations to obserue all the seuen howres in one part of the day, and none in the other part. Wee afford no such tolerations. Euening prayer would not be performed in the morning, though a double taske of the Word may be read at once.

Use

6 Dan. 6.10

Let vs bee carefull and conscientiable as in setting vnto our selues fit times of prayer, so also in keeping of them. Many suffer every small occasion, the least busynesse, a matter of little gaine, yea, a matter of pleasure and sport to interupt their course: they are farre from *Daniels* minde. If they could truly feele and discerne the sweetnesse and comfort of prayer, they would bee otherwise minded then they are. For our parts let vs prefer it to all things, and let all things whatsoeuer give place to it. Thus shall wee manifest our reverend and high account of God, of his worshippe, and of

of his blessing. If in the morning necessary businesse be to bee performed, let vs rise so much the sooner to pray, rather loose of our sleepe then omit that exercise; so at night if extraordinary businesse hold thee vp late, sit vp a little the longer for prayer sake. They who consciounably and constantly vsit it, thinke not themselues safe in a morniug, till they haue commended themselues by praier to God: they are much disquieted if by any occasion it bee omitted: some dare not eate, nor drinke in a morning till they haue prayed; nor at even goe to bed till they haue prayed againe. A good religi-  
ous minde.

3 Whatsoever we goe about, or wheresoever we are, wee must pray. If wee goe about any religious exercise, any worke of our calling, any duty of loue, any honest and lawfull recreation, wee must pray: when wee goe to neate, to sleep, to walk abroade, to ride a iorney pray, at home, in the field, in our Inne, in prison, on the sea, in a faren countrie, in time of prosperity, in time of aduersity, in season, at our times appointed, out of season, at other times, night and day pray. So much implieth the Apostle <sup>b</sup> where hee willeth men to pray *in every place*, and these phrases, *a'waies, at all times, continually, without ceasing*, imply as much.

I Praier sanctifieth euery thing, euery place, as we shewed in the fist branch of the necessarie of praier.

2 We cannot expect a bleffing in any thing, except by praier we craue it. \*It is in vaine to rise early, and to lie downe late without praier. Therefore <sup>c</sup> Moses praith that God would establish the works of their hands.

No maruell we prosper so little in the holy and ciuill things we take in hand, and that every where in euery

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*Whatsoever  
ye doe, or  
whether soe  
ye goe, pray*

<sup>b</sup> 1 Tim. 1.3<sup>c</sup> Ex. 30.17

thing we meete with many crosses and vexations. The meanes of making things prosper, and of preuenting crosses is rarely vsed. No maruell also that God oft with-houldeth many good things from vs: due praise is not given for such good things as he giueth.

S.43  
4. Hearts alwaies ready to pray.  
<sup>a</sup>Erod.14.5  
Neh.2.4

<sup>b</sup>Psal.119.164  
Mat.18.12

*4 Our hearts ought every moment to be ready, and prepared to be lift up to God: even when wee haue not opportunity of time and place to vtter any praier with our mouthes, in heart wee must pray, as <sup>c</sup>Moses and Nehemiah. This is that *mental* and *secret* praier whereof I speake before. Concerning this kinde, if any shall aske (as Peter in another case did) how oft shall I pray in a day? seauen times, as David did: I answere (as Christ did to Peter) I say not to thee: *one* seauen times but *unto* seueny times / *even* times: even every momēt, as the least occasion is offered. If we obserne our selues or others to stand in need of any blessing, instantly let our hearts be lift vp to God: when any of Gods blessings come to our minde by the relation of others, by our owne cogitation, by any present fruition, or by any other meanes, presently (in heart at least) blesse God: learne of the little birds which lift vp their bils to heaven so oft as they take a little water into them.*

<sup>a</sup>A.2.23.22  
<sup>b</sup>2.5.11.25.1

<sup>c</sup>Psal.150  
Psal.136

<sup>d</sup>Psal.135.19  
20.21

We haue an excellent pattern hereof in that man that was <sup>e</sup>*A man after Gods owne heart, that <sup>f</sup>sweete singer of Israel*: as hee was very frequent vpon all occasions in making petition to God, so also in thanksgiving: many Psalmes he beginneth and endeth with praise: yeauery verse of <sup>c</sup>some psalmes beginneth with an exhortation hercunto: and euery verse of <sup>d</sup>other Psalms end with a thankfull acknowledgement of Gods mercie: <sup>e</sup>Diuerse verses in many Psalmes both begin and

end with praising God. There is nothing which that booke of Psalmes more tumbleth vp and downe (repeating it very often againe, and againe) then this clause *praise ye the Lord: yea his Psalmes of humiliation*, which he beginneth with sobs and teares, hee endeth with praise. A worthy patterne to follow: the more frequent we are in thanksgiving, the more doe we resemble the triumphant Church in heaven,<sup>f</sup> which *ceaseth not day nor night, saying Holy, Holy, Holy Lord God Almighty*.<sup>g</sup> In the booke of Reuelation it is oft noted that the heauenly spirits so soone as any occasion was offered, presently fell on their faces & gave glory to God.<sup>h</sup> They do after an holy manner rebound vp & down this word *Hallelujah* one from another. Thus do they *always* give thanks. It wel beseecheth them : how can it then but well beseeme vs? wee must indeavour to bee like them: onely here lieth a difference betwixt them and vs, that all teares are wiped away from their eyes, so as they haue not such matter of supplication as we haue: we must mixe petition and thanksgiving together: so give thankes *always*, as we make supplication *abrazes*: for to both these parts of praier is this extent to be applied: one must not exclude another: neither must either of them exclude any other duetie.

The third generall branch concerning praier is the <sup>5. 3</sup> ground from whence it ariseth, and that is the *Spirit. Pray in the spirit*, saith the Apostle. Some here understand the spirit of man, which is the foule and heart of a man: and so is this phrase vsed,<sup>d</sup> where the Apostle saith, *I will pray with the spirit, or in the spirit*. Others understand <sup>e</sup> *the spirit*.

<sup>f</sup> *R. Revel. 4.8*  
*G. 1.13. 7.11*

<sup>g</sup> *Ch. 19. 1,3,4*

הֲלֹלְלָה־זָהָב Hallelu-Zahab  
 an Hebrew compound word  
 which signifieth *Praise ye the  
 Lord*.

<sup>b</sup> 1ad. 11. 10  
b. 1 Cor. 12. 11.  
<sup>c</sup> 1 Cor. 12. 11.

<sup>d</sup> 1 Cor. 3. 15

the spirit of God, which is the holy Ghost: and so is this phrase vsed, <sup>e</sup> where the Apostle *Iude* saith, *pray in the holy Ghost*, <sup>f</sup> and where Saint Paul saith, *the spirit maketh request for us*. I take it, that they which exclude either of these come short of the Apostles meaning: for I doubt not but he here intendeth both the spirit of God and also the spirit of man, sure I am that both may stand together: ye that both doe alwaies concur together & cannot be seuered: for without the holy spirit of God, man cannot pray in his spirit and heart: and whensoeuer the spirit of God helpeth vs to pray, he stirreth vp our spirits and hearts to pray. The spirit of man is that espe- ciall place where the spirit of God hath his residency.

This clause then affordeth vnto vs these two instruc- tions.

Doll. 1

1. *True praier is a worke of the holy Spirit of God, and commeth from his motion.*

2. *Praier framed by the spirit of God floweth out of the very spirit, and heart of a man.*

Praier workes  
of the holy  
Ghost

<sup>b</sup> Zec. 12. 10

13. Cor. 4. 13

<sup>b</sup> 1ad. v. 10

<sup>a</sup> 1 Cor. 8. 6, 17  
Expounded:

For the first, note what the Prophet saith in Gods name to *Jerusalem*, <sup>b</sup> *I will poure vpon them the spirit of supplications*. He calleth the gifts of praier *the spirit of supplications*, because it is Gods spirit which worketh in vs this gift, and inableth vs to call vpon God: in a like respect, Saint Paul vseth this phrase, *is the spirit of faith*: more plainly is this point proued, by that phrase which Saint Iude vseth, <sup>c</sup> *praying in the holy Ghost*: but most evidently by <sup>d</sup> Saint Paul, who layeth it downe, first affirmatiuely, saying *the spirit helpeth our infirmities, and maketh intercession for us*: then negatiuely, saying *We know not what to pray, &c.* What may the Apostle meane by this phrase, *the spirit it selfe maketh intercessi-*

as? doth the holy Ghost truly and properly pray for vs as Christ our high priest and mediator, or as one of vs for another? Noe verily: for then shold the holy Ghost be our mediator (which was one of *Arrius* his heresies) an office which is never attributed to him, but appropriated to Christ: <sup>b</sup> For there is one God, & one mediator betwixt God & man, shewman Christ Iesus. Besids then also shold God mak request to God: for the holy Ghost is God, but not mā also, as Christ was. The meaning the of the Apostle must needs be this, that the spirit of God stirreth vs vp to pray, quickning, & putting life into our dead and dull spirits, yea inwardly, as it were, suggesteth vnto vs, and infuseth into vs such desires, such lighes and groanes, yea and such words, as are acceptable to God, which for the truth and sinceritie of them, for the vehemensie and ardency of them, for the power and efficacie of them are <sup>c</sup> unutterable: they <sup>c. ad Corin.</sup> peirce thorow the very heauens, and enter vnto the glorious throane of Gods grace, and there make a loud crie in the eares of the Almighty. Therefore <sup>d</sup> in the next verse the Apostle addeth, *for that searcheth the hearts* (that is, God the searcher of all hearts) *knoweth what is the minde of the spirit* (that is, what desires, what lighes and groanes, what praiers proceede from the worke of his spirit, being stirred vp thereby in our spirits) for Gods spirit informeth, and instructeth our spirits to make praiers to God, according to the will of God, which otherwise were most impossible for vs to doe: wee neither could tell what to aske, nor how to aske. Thus plaine-ly and cloorely we see, that true praiers commeth from the motion and worke of Gods spirit: which may yet further be confirmed by comparing *Gal. 4.6.* with *Rom.*

8.15. in that it is said, *the spirit in our hearts crieth Abba father : in this, by the spirit wee cry Abba father.*

The reasons why thus the spirit praieth, yea why it is needfull that the spirit should pray, and so wee pray in the spirit, are these.

*Reasons.*

*1 Cor. 3.5*

1 In regard of our naturall estate, we haue no abilitie at all to pray : a dead man can as well craue helpe of another man, as a naturall man in faith craue succour of God. *We are not sufficient of our selues to thinke any thing as of our selues.* Can we then bee sufficient of our selues to pray aright?

2 In our regenerate estate we are no longer able to doe any good thing, then the spirit helpeth and assisteth vs. Though once we be enabled by the spirit to pray aright, yet if the spirit leaueth vs and continue not in vs his powerfull worke, all our ability is gone (as a wheele which is turned about by an hand, if the hand be taken away, the wheele will soone stand still) it is needfull that vnto the first grace, following grace be added : for man after he is regenerate still needeth the present, effectuall, continuall worke of Gods holy spirit. It is therefore said, *He that hath begun a good worke in you, will performe it vntill the day of Iesus Christ.*

*Ephil. 1.6*

*1 Rom. 8.17  
ad. Cor. 1.*

3 Though wee knew how to pray, yet would not our praier be acceptable to God, except it came from his spirit : *it is attributed as a proper worke to the spirit, that he maketh intercession according to the will of God* (that is, so as is pleasing and acceptable to God) for as God knoweth the meaning of the spirit, so the spirit knoweth the will of God.

1 Here note how the whole Trinitie hath a worke in

in this holy exercise of praier. <sup>a</sup> The holy Ghost frameth our requests. <sup>b</sup> The Sonne offereth them vp vnto his father. <sup>c</sup> The Father accepteth them thus framed, <sup>d</sup> and offered vp.

<sup>a</sup> Note the reason, why the prayers of the Saints are so acceptable, and auailable, why they pierce thorow the cloudes, and haue accessse to Gods throane: they are the groanes of Gods spirit.

<sup>b</sup> Note what an admirable gift, the gift of praier is, a singular gift, peculiar and proper to the Saints, who haue the spirit of God: if <sup>c</sup> no man can say that Iesu is the Lord but by the holy Ghost, surely no man can call vpon God as his father, but by the spirit of God. <sup>d</sup> We have <sup>e</sup> therefore received the spirit of adoption whereby we cry Abba father.

<sup>f</sup> Note how we may know whether Gods spirit bee in vs, and whether we be Gods sonnes or no: even by the spirit of praier.

They who desire to pray aright, so as their praier <sup>vs.</sup> should be acceptable to God, must,

<sup>g</sup> Labour for Gods sanctifying spirit, which is gotten by the ministry of the word; as was set foorth by those extraordinary gifts which God bestowed on Christians while they were hearing the word preached: and as <sup>h</sup> Saint Paul with great emphasis affirmeth, saying receive ye the spirit by the workes of the law, or by hearing of faith? that is, assuredly by hearing the Gospell (which is the word of faith) preached ye receiuied the spirit: in which respect the preaching of the Gospell is called, <sup>i</sup> the ministracion of the spirit.

<sup>j</sup> Having the spirit we must goe along with him, and follow his good motions: powring forth those de-

<sup>9 Leu 9:24</sup> fires which hee suggesteth vnto vs : <sup>the fire which</sup>  
 God would continually to burne vpon his altar, <sup>came</sup>  
<sup>out from the Lord.</sup> If sacrifices were offered vp with any  
<sup>10:1, 10:2</sup> other fire, that fire was counted strange, and the sacrific-  
 es no whit acceptable, but abominable to the Lord :  
 the heauenly fire whereby our spirituall sacrifices of  
 praier must be offered vp, is that holy spirit which com-  
 meth out from God : hee carrieth the very image of  
<sup>1 Mat. 23:21</sup> God : wee must therefore <sup>3</sup> give vnto God that which is  
 Gods.

<sup>1 Eph 4:30</sup> 3 We must take heede we <sup>grieve not the holy spirit</sup>  
<sup>2 Thes 5:19</sup> of God : which is done by <sup>quenching</sup> the good mo-  
<sup>3 Ad. 5:11</sup> dions thereof thorow our carelessness, or by <sup>resisting</sup> the spirit, thorow our rebellion : hence is it that many  
 of the Saints are so dull, and vntoward to this exercise:  
 by their security and carnality they haue grieved Gods  
 spirit, and hee hath withdrawne his helpe and affi-  
 stance.

Many hearing that the spirit maketh request for vs,  
 will be ready wholy to give ouer this ductie vnto the  
 worke of the spirit, and so never rouse vp themselves,  
 but say, when the spirit please it will make request for  
 me. These grieve the spirit because they stirre not vp  
 the gift thereof.

<sup>Dell. 3</sup>  
 Praier wrought  
 by Gods spi-  
 rit commeth  
 out of mans  
 spirit.  
<sup>2 Rom. 8:26</sup>  
<sup>y Gal. 4:6/</sup>

3 For the second doctrine, that *praier framed by*  
*the spirit of God floweth out of the very spirit and*  
*heart of a man*, it is also cleare by <sup>the forenamed place,</sup>  
*the spirit makeith intercession with groaners, &c.* now  
 groanes proceede from the heart, and spirit, not from  
 the tongue and lips : but more expressely <sup>the Apostle</sup>  
 saith, that the spirit which crieth *Abba father*, is sent in  
 to our hearts. Hence it is that they which pray in the spi-  
 rit

*rit are said <sup>a</sup> to power out their soule, and their heart to <sup>b</sup> Sam 1.5. God. The Virgin Mary (who without all question peati- <sup>c</sup> Psal 62.8 fed God in the spirit) saith <sup>d</sup> My soule magnifieth the <sup>e</sup> Luke 1.46,47 Lord, my spirit rejoiceth in God.*

1 The heart of man is, as it were Gods chaise of *Reasons.* state, whereunto no creature can come: it is proper to God alone: it is his pallace wherein he most delighteth: wherefore Gods spirit maketh his aboade there, and stirreth that vp to pray.

2 The heart is a fountaine whence commeth every thing, good or euill: wherefore the Spirit doth especially purifie and sanctifie it. Yea the heart is as a Queen, she hath a command of all the powers of the soule and parts of the body, and therefore the spirit giueth this gift of prayer to her.

Vſe 1.

Hereby may we iudge whether the spirit of God be in vs, and moue vs to pray, or no. If our prayer come but from the teeth, though it be never so well framed in regard of the form of words, and though our gesture be never so seemly, favouring of much reverence and humility, yet is all nothing: the spirit of God hath no part in this worke, if thy spirit pray not. Herein lieth a maine difference betwixt the manner of persuading God and man. Man may be moued with faire speeches, inticing words, eloquent phrases, (<sup>a</sup>as the people of *Tyrus* and *Sidon* with *Herods* eloquent Oration) but all the eloquence in the world is no more to God then the lowing of an Oxe, or the howling of a dog, if it come not from the spirit. Hearty and vpright prayer is the best rhetorick to moue God withall.

What matter of humiliation is ministred vnto most, *Vſe 2.* even of them that are accounted the best? how often doe

doe such as heare others pray, fall down on their knees, and so seem to pray, and yet know not what hath been prayed? Their thoughts have been vpon other maters, Some manifest as much in that, when the prayer is ended, they testifie no assent thereunto by laying *Amen*. Yea how often doe they who viter the prayer (Ministers in the Church, other persons in other places) tumble ouer words with their mouths, when their hearts are wandring, so as little assent of spirit, if any at all hath been giuen to their owne words? can such sacrifices be acceptable to God? let vs be humbled for that which is past: and be more watchfull ouer our hearts for the time to come.

5 44  
4 An helpe  
of prayer.

The fourth generall branch is concerning the helpe of prayer, *which is watchfulness*.

*Watch thereunto ]*

*definition.*

The originall word according to the proper notation of it, signifieth to awake and abstaine from sleepe: it is properly attributed to the body, metaphorically and by way of resemblance vnto the soule. *Sleep* of the body, is such a binding of outward senses, as they can not exercise their severall functions: as the eye can not see, the eare can not heare, and so in the rest. *Watchfulness* is contrary hereunto, a keeping of the sensles free and loose, so as readily they are able to performe their functions. Thus by way of resemblance, when the soule is so possessed and overcome with security and spirituall senslessnesse, as it can not performe the duties of holinesse and righteousness, it is said to bee *asleepe*: when it rouseth vp it selfe and casteth away security, it is said to *watch*: in this sense saith the Apostle, *'Let vs not sleep*

as doe other, but watch.

Most restrain this *watching unto prayer*, to the inward spirituall watchfulnesse of the soule : which I will not deny to be here especially ment. But yet I can not think that the watchfulnesse of the body is excluded : for if the body be drousie the mind can not be watchfull. The Apostle by this clause would rouse vp both body and soule vnto prayer. The watchfulnesse of the body alone is nothing: It is the spirit, the vprightnesse, arden-  
cy, and cheerfulness of it which maketh prayer to be acceptable to God, as we heard before.

This is to be noted

1 Against the *night vigils* of Papists, who place an *Night vigils*. extraordinary great point of religion and devotion in the obseruing of them. Usually they make three *vigils*, one at the closing vp of the day, and beginning of the night. Another at midnight. The third at the closing <sup>Bellarus, de  
vix oper.</sup> <sub>ib. l. 4. cap. 11.</sub> vp of the night, and beginnring of the day. In some places they haue more vigils, as some are more superstitious then others. Thele vigils they ground on this and other like places where we are comanded to *watch vnto prayer* as it they who waked to mumble ouer and ouer a few set prayers, whilst others slept, obserued this precept. For in the outward babbling of a few prayers flandeth the greatest part of their religion. I wot well those night prayers are oft performed so drowsily, and sleepily, that it were better they were fast asleep in their beds, then betwixt sleeping & waking so to mock God.

O'. "David laith, that at *midnight* he wold rise to give <sup>1. Psal. 119. 62</sup> thanks vnto God.

*Answe.* He did not make it a lawe every midnight to rise, but occasion being offered, he woud euen then  
rise

rise. And so ought every Christian to doe, for this is comprised vnder that particle *awakes, or in every season.* Thus <sup>c</sup> Paul and Silas being in prison *prayed at midnight,* and <sup>f</sup> Paul afterward preached *unto midnight:* Yet did they not ordinarily vse this, nor appoynce it a law vnto themselves, or oþers. Extraordinary actions are not to be enioyed as ordinary things: then should we spend every day in fasting.

I might further shew many differences, betwixt David, Paul, Silas their praying at midnight, and Papists prayers, but of this I speake before in the point of Canonical hours.

A superfluous waking  
for Christs  
comming.

2 Against a superstitious practise of many whom I haue knowne to vse to lit vp all night at certaine times of the yeare, keeping themselves awake with talking one with another, playing on instruments, singing and the like, vpon a conceit that Christ will come in iudgement on some of those nights of the yeare, and they would not then be found asleepe, but awake, because Christ said, *Wake for you know not what houre your Master will come.*

These erre many waies.

1 In that they prescribe certaine set times for Christs comming. <sup>b</sup>Whereas no man knoweth it.

<sup>1</sup> & v.36

2 In that they conceit he shall come in the night, which is vncertaine: for he may come as well in the day time for ought any man knoweth: Indeed Christ speaking of his comming to iudgement, saith <sup>i</sup> in that night: but this word *Night* is taken synecdochically for day or night, a part for the whole: <sup>k</sup>a little before he calleth it the *day* when the sonne of man shall be revealed, and implieth that when he commeth men shall be eating, drinking,

<sup>1</sup> Luke 17.34

<sup>1</sup> & v.30

drinking, buying, selling, planting, building, which are works of the day time. Yet I will not deny but that he may come in the night time.

3 In that they imagine that *they* which are asleepe when Christ commeth, can not be well prepared to meet him. Whereas in trut<sup>h</sup> a man that hath repented him of his sinnes, and with faithfull prayer commen-  
deth himselfe to God, and so goeth to sleepe, is as fit in his sleepe to be awaked and taken vp to iudgement, as if he were in the act of prayer.

4 In that they interpret that precept of Christ <sup>a</sup> *wake* of bodily waking : and *watching* her: in this text of bo-  
dily watching. But waking and watching in these and such like places, imply not obely a keeping of the eyes but of the heart also awake, and attentiu<sup>e</sup> vpon that which is done.

<sup>a</sup> Mat. 24.42;

To let all these and other like erroneous conceits passe, and to returne to our matter. As outward watchfulnesse of the body is nothing acceptable vnto God, vniuersall the soule also be watchfull, so the soule can not possibly be watchfull, vniuersall it haue the helpe of the bodies watchfulnesse: for the parts of the body are those <sup>\*</sup> instruments whereby the powers of the soule. <sup>Organs.</sup> are exercised. Wherefore both must be ioyned to-  
ther, as easily may be gathered out of Christ's charge to his Disciples, <sup>b</sup> *watch and pray*. That he speake<sup>t</sup>h of <sup>b</sup> *Mat. 26. 42* *body watchfulnesse* is cleare, for he found them asleepe, and thereupon said, *watch*. As cleare also it is that hee speaketh of *spirituall watchfulnesse* because he inferreth this clause, *that yee enter not into temptation*: it is not bo-  
dily watchfulnesse alone that can keepe vs from temp-  
tation. Yet further this metaphor of watching hath a  
large

large extent: for it is a military word, and the Apostle still holdeth on like a wise Captaine to instruct christian souldiers what to doe. In time of warre there are certainte appointed continually to watch in some sconce, watch-towre, or other like eminent place, where they must rouse vp themselves thorowly that they sleep not, and not onely remaine awake, but pise and view vp and downe euery where and descry what may be hurtfull, or helpefull to the army. So as watching vnto prayer implieth a diligent obseruing of all such things as may helpe vs or hinder vs therein. In this sence the Apostle saith of Ministers, that they *watch for the soules* of their people, that is, carefully obserue what may make to the good, or what tend to the hurt of their soules.

c Heb. 13.17

I might out of the full meaning of this metaphor collect many particular duties, and distinctly handle them all, but for brevity sake I will draw all to one doctrine, which is this.

**Doct.**

<sup>§ 44</sup>  
Both body  
and soule to  
be roused vp  
to prayer.

d Mar. 13. 37

e Mar. 13. 41

f Col. 4. 2.

g 1 Pet. 4. 7.

h Psal. 57. 8

*For the better performance of prayer both body and spirit of him who prayeth, is to be roused vp, and kept from inward and outward drowsines, and due obseruance is to be made of all things helpfull or hurtfull therento.* To this purpose tend those many exhortatiōs which by Christ and his disciples are made to *watch*. When Christ warned his disciples of his last <sup>a</sup> comming, and <sup>b</sup>when he was in his agony he bid them *watch*. So <sup>c</sup>Paul, so <sup>d</sup>Peter. To this purpose also tendeth that patheticall speech of David, <sup>e</sup>*Awake my glory, awake Viol and Harpe, I will awake early.*

**Reasons.**

Two causes there be which cause bodily slumbring. First debility and weakness of senses, whence it is that yong children and old folkes, are more prone to slumbring

bring then lusty strong persons. Secondly, abundance of vapours which stupifie the sensess: for fulnesse of meat and drink, whence those vapors arise, make men sluggish and sleepy. Answerably there be two causes which procure spirituall sleepinesse and slumbring.

1. Weakenes of the flesh (as Christ implyeth when he checkereth his Disciples for their sluggishnes, saying, *i the flesh is weake :*) whereby it commeth to passe that by nature wee are exceeding drousie and dull, as to all good and godly exercises, so especially to praier, which is the best of all. I neede not further proue this then by appealing to the conscience of euery one that vse this holy exercise. Loath wee are to goe about it: many when they are at it fall fast asleepe, as *k Enstichus*: I haue heard this direction prescribed when one cannot sleep, *Say thy prayers and thou shalt sleepe;* it is commonly the direction of profane persons spoaken of sluggish praiers (for if a man pray in the spirit with that earnestnes which hee ought, it will rather keepe him the longer from sleepe) but yet it sheweth that men are commonly dull and drousie in prayer. Our spirituall sluggishnesse maketh our hearts heauy, and eyes sleepy: againe our bodily sluggishnesse maketh our spirits more dull.

2. Abundance of bie, wandring, vaine, earthly, wicked thoughts, cares, lusts and such other things, which like vapours arise in our soules, and which the Diuell also is very busie to cast into our hearts in time of pray-er. These adde much vnto our naturall dulnesse and drowsinesse: so as in these two respects there is great neede of watchfulness.

Little doe they consider the neede thereof, who go-  
ing <sup>Vfe 1.</sup> <sub>Such as goe  
drowsily to  
ing prayer taxed</sub>

ing to prayer, are so farre from roulind vp their spirits and bodies, that they doe, as it may seeme, purposely set them selues to sleepe: some compose them selues to such gestures as make them sleepe, they hang downe their heads, and leane them vpon their armes or hands: they sit vpon seates, or vpon the ground, they close their eies, &c: some never pray till they goe to bed, and so sleepe preuenteth them: some againe come immediatly from their pots and platters, or from their worldly affaires and busynesses, and presently goe to prayers, without any premeditation or cogitation of what busynesse they haue in hand; with what deuotion can such prayers bee performed? Is this to watch vnto prayer? the truth is that such doe but mock God.

## Vſe 2.

For auoiding of this and such like aberrations, and for a better performance of this duty of watchfulnesse, obserue these few directions following.

Directions for  
watchfulness

*Courses made  
ancre*

For the body, 1 Choose such times as are freeft from drowsinesse; these are mornings: for our bodies hauing rested all the night, and by rest being refreshed, are the more free, ready, and cherefull to praier. Schollers finde it the fitteft times for their studies, and so may Christians, if they obserue a difference of times, finde it fitteft for their praier. If for praier sake, wee rise the sooner, wee *watch vnto prayer*.

Virgil. Aeneas.  
Ovid.

2 Considering that it is so needfull that wee pray at euening, which is a drousie time, rouse vp thyfelf before prayer, goe not to it halfe sleeping, halfe waking. Learne of the watchfull bird, the *cack*, who when hec is about to crow, especially in the night time, flappeth his wings, and so beateth his body, and rouseth vp himfelfe to crow. Doe thou something to drive away drousines,

fir

stir thy body, walke, meditate, sing a Psalme before prayer at euening. Use such gestures as will keep thee from drouinesse, kneele vpright, or to helpe thy weakenesse stand. Hasten to prayer, goe not to it too late. Who doe these things for praiers sake, *watch unto prayer*.

3 Moderate thine appetite, and use a temperate diet if after meate thou art to pray : sobriety is often ioyned to watchfulnes, as an especiall helpe thereof. Christ <sup>a Luk.21.34;</sup> hauing giuen a warning to take heed of *surfeting, drunkennes, and cares of this world*, inferreth this exhortation, *watch and pray*: otherwise wee can not well watch and pray. Wherefore saith Saint Paul, <sup>b</sup> *Let us watch and be sober*. And Saint Peter, <sup>c</sup> *Be sober and watching in prayer*. Who eat for prayer sake somewhat the more sparingly, doe *watch unto prayer*.

In regard of the soule, <sup>d</sup> Take heed it be not too much distracted with worldly thoughts, <sup>d</sup> *cares of this world choake the Word*, much more will they choake the spirit of prayer. Hee that remembred the time of prayer disburdeneth his soule hereof, *watcheth unto prayer*.

2 Most especially be watchfull against sin, which as birdlime will so cling the feathers of the soule, that it can not fly vp to Heauen. Nothing more dulleth the heart of man then sinne. He that yeeldeth thereto can hardly recover himselfe, and reuiue his spirit againe in a long time. <sup>e</sup> It was three quarters of a yeere before <sup>f</sup> *Danid* was thorowly recovered after his great fall, for his childe was borne before, and an extraordinary meanes was vsed to recover him, the Prophet *Nathan* was sent vnto him.

It was an admirable and extraordinary thing that

Hh

Peter

Peter was so soote recovered. Sinnen doe greeue the spirit, and quench his good gift in vs: the Spirit being greened, and prouoked to withdraw his presence, will not returne againe with a wet finger. Especially bee watchful against such sinnes as by nature thou art most prone vnto: for in them especially wil satan most tempt thee when thou art going to praier. If thou beest giuen to lust, make a couenant with thine eie not to cast it vpon a strange woeman: auoide wanton company, garish attire, fulnesse of bread, and whatsoeuer may prouelust: so in anger voluptuousnesse, couetousnesse, &c. This is an excellent point of wisdom, and argueth great watchfulness vnto prayer, if for prayer sake it bee done.

3 Take notice of Gods mercies and iudgements, of his blessings bestowed on thee, and of thy wants, of the estate of others, and of other points concerning the matter of prayer. Reade also some part of Gods word before prayer: thus shalt thou come furnished to praier. This is also *to watch vnto prayer*.

Many complaine of their vntoward performance of this heauenly dutie, but obserue not the reason thereof, which is this, *they watch not vnto prayer*.

In the last place is added an especiall meanes of obtaining our desire by prayer, which is *Perseverance*. *Pray* (saith the Apostle) *watching thereunto*

*With all perseverance.*

What perseverance is.

Perseverance is an holding out to doe a thing till it bee accomplished. The vniuersall particle, *all*, addeth emphasis thereunto, and sheweth that it must be a patient, constant

constant, vnwearied, continued houlding out. \* The originall word is by the learned of that tongue attributē to hunting dogges, which will not cease following the game till they haue got it. A fit resemblance, if the rule of a similitude be obserued, which is to hold close to the point in hand. To perseuerē then in prayer is, with long patience to continue constantly in calling vpon God, and not waxe weary, or giue ouer till hee heare vs. This is manifested two waies.

1 By often praying for one and the same thing. As <sup>Paul</sup><sup>1 Cor. 11.8</sup> prayed thrice against temptation, that is often times.

2 By a long holding out at one time, as *Iaakob* wrestled <sup>g Gen. 32.24,</sup> led a whole night with the Angell, and would not let <sup>16</sup> him goe till hee had blessed him.

*Quest. 1.* How oft or how long must wee perseuer How long we  
must perseuer in prayer, before we giue ouer?

*Answe.* No certaine and stint tyme can bee limited. Some things are continually to bee prayed for as long as wee liue, namely those things which wee stand in neede of all the daies of our life, whether they respect soule or body, and those things which shall not bee accomplished so long as wee liue, as a ioyfull resurrection, eternall saluation, &c. These are to bee prayed for in our ordinary praiers continually. Other things for which especially perseuerance in prayer is needfull, require a more particular and present answere of God, as a temptation, sicknesse, or any distresse which hangeth ouer our heads, or lieth vpon vs, or such blessings as wee stand in present neede of: these are to be prayed for till wee obtaine our desire, as *Iaakob* would not let the Angell goe till hee had blessed him: or till wee haue

<sup>\* ἀνεπαργύρις.</sup>  
<sup>Toemijf de en-</sup>  
<sup>nibus vanat.</sup>

*2 Sam. 13, 10,  
23.*

some better thing in liew thereof, as *Paul* prayed against  
rhe temptation, till he had grace sufficient giuen to him  
against it, or till there bee no hope of obtaining our de-  
sire; that is, till God doth evidently declare that it is his  
will not to grant it, as *David* continued to pray for his  
childe while it liued, but when it was departed, he cea-  
sed to pray for him saying, *The childe being now dead,  
wherefore shold I now fast, can I bring him againe any  
more?*

*Ques.* 2. Was not thus much implied vnder the  
forenamed circumstance of time, *alwaies*, or in *every  
season*.

Difference  
betwixt pray-  
ing alwaies &  
persecuting

*Answ.* Seeing the Apostle doth heere set downe the  
Doctrine of Prayer so distinctly and succinctly, wee  
may not imagine that hee would set downe in one and  
the same verle, one and the same thing, and that in two  
differing phrases. There is certenly a difference betwixt  
these two branches, which I take to bee especially in  
thesetwo respects,

1 *That* is more generall, hauing respect to the whole  
course of a Christians life, that he haue his set times: con-  
stantly obserue them, and bee euer ready on all occa-  
sions to pray.

*This* is more particular, hauing respect to some espe-  
ciall occasions, that in crauing them we shold bee in-  
stant and vrgent.

2 *That* respecteth the duty and worke of prayer,  
that wee be constant in performing it.

*This* the issue and euent of prayer, or the blessing  
which floweth from it: for it is the effect and issue of  
our prayer that maketh vs more or lesse importunate.  
Longer or shorter to continue in prayer. If it bee long  
be-

before wee receive that which wee desire, the longer we perseuere and continue in prayer.

*Ques<sup>n</sup>. 3.* What difference is there betwixt these many, and long prayers implied vnder perseuerance, and those vaine repetitions, much babling and long <sup>in Mat. 6.7  
n & 23.24</sup> prayers condemned by Christ in the Scribes and Pharisies.

*Answe.* Very much and great: euen as great as betwixt white and blacke, light and darknesse, sincerity and hypocrisie. Difference betwixt per- seuring and much babling.

**I** These many and long prayers here intimated, are proportioned according to Gods particular dealing with vs: if it be long before hee grant our request, wee goe the oftner vnto him, and we hold out the longer in prayer.

*Those* vaine repetitions and bablings are stinted by set  
& certen periods of time appointed before hand, without any respect of Gods dealing.

2 These come from the vehemency of desire, and ardency of affection.

*Those only from the tongue and lippes.*

The Papists are like to Pharisies in both these. For first they measure the nomber and continuance of their prayers by their set times: for which purpose they haue both set formes of prayer, and also chaines of beades to put them in minde when their stint is ended; yea they set downe so great a nomber of repetitions, as can not be freed from *vaine repetitions*.

This name *Iesu* is aboue fiftie hundred times set down  
to be repeated at one time in their *Iesu Psalter*. Againe,  
their prayers being in latin (as I haue shewed before)  
which tongue all that say their praiers vnderstand not,

they cannot come from the heart, but onely from the tongue.

**S 47**  
Prayer to bee  
oft renew'd &  
be'd out

Thus hauiug cleared the meaning of this clause, obserue the instruction hence arising, which is this,

**a ROM. 12.13**  
**Col. 4.2**

**b Jsa. 62.1,6,7**

Who desire to reap the fruit of their prayer, must both oft renew their prayer, and also hold on without fainting till it be heard. <sup>a</sup> In the word here vſed is this duty oft vrged : but most elegantly and emphatically doth the <sup>b</sup> Prophet ſet it foorth in his owne example, ſaying, *For Sions sake I will not hold my tongue, and for Ieruſalems sake I will not reſt vntill the righteousneſſe thereof breake forth as the light, &c. c.* Againe he ſaith of other watchmen, *All the day and all the night continually they ſhall not ceaſe.* Further by way of exhortation hee addeth, *Yee that make mention of the Lord, keepe not ſilence, and giue him no reſt till hee eſtablish, and till hee make Ieruſalem a praise in the earth.* Christ doth alſo excellently ſet it forth by two parables, <sup>c</sup>one of a friend, <sup>d</sup> the other of a poore widdow.

**c Luk. 11.5**

**d & 18.3.**

**anūtia.**

**Impudentiam**

**et iniquitatem,**

**et eroditatem,**

**& supunitatem**

**frequens vincit**

**oratio. Cluyſ. in**

**Heb. hom. 27**

The friend was ſo importunate as hee was impudent againe : for ſo much the notation of the <sup>\*</sup> originall word implieth. The widdow by her importunity ſo troubled the iudge as hee feared hee ſhould bee weary with her oft comming. Marke how impudent beggars will bee, they will receiue no nay : nor many who petition to the King, Councell, Lord Chancellor, Judges, and the like, and by their impudency oft obtaine their ſuits. Impudency taken in the beſt ſenſe as Christ vſeth the word is ſuch an holy, conſtant importunity, as will take no deniall. This wee may vſe to God, and if wee vſe it wee ſhall assuredly preuaile : for note what Christ ſaith, <sup>e</sup> *ſhall not God avenge his owne elect which day*

**e verf. 7**

*day and night unto him, though bee beare long with them?*  
Particular examples of oft praying for one thing, and long holding out in prayer, were layed downe in the point of extraordinary praier.

The ground of this *perseuerance* is Gods wise dispensing prouidence, who oft setteth a long date to the accomplishment of his promises, till which time come, hee seemeth not to heare vs, and yet expecteth that wee should solicit and ply him with our praiers, not because hee needeth solicitors, and remembrancers, but for iust and weighty reasons, Reason.

1 The sacrifice of prayer is a sweete and delight- Why God oft  
some sacrifice to God. <sup>Ie memeth not to  
hearre our  
praiers.</sup>

<sup>Heb.13.15.  
Psal.41.2.</sup>

2 God thus trieth the faith and patience of his Demi deires  
<sup>non celeriter  
annuis, ut tu  
dixisti inqui-  
tas. Chrys. in  
Mat. hom. 34.</sup>

Saints, whether they can and will continue to depend vpon him. Who cease to pray cease to waite: they withdraw themselues from God, <sup>b</sup> Gods soule will have no pleasure in them. (Heb.10.38.)

3 By *perseuerance* praiers waxe more earnest and fervent. Christ often praying prayed the <sup>i</sup>*more fervently.* <sup>i</sup> Luk. 22.44  
<sup>in hys myne  
Reu.3.16</sup>

Prayer is like to fier, which if it finde fit matter the longer it burnes, the hotter it burnes. But God loueth not key-cold prayers: they are as irksome to him as luke-warm water to amans stomach. <sup>c</sup> God wil spue the out.

4 God thus moueth his children to search their hearts,

hearts, to see if they can finde any cause in them why God heareth them not. This was a meanes whereby  
<sup>1 10.7.6. &c.</sup>  
<sup>2 14.20. 27.</sup> <sup>1</sup> Achabs sinne came to bee found out : yea by Gods denying once & twice to heare the Israclites, they were brought to repentance.

5 God doth thus commend his blessings so much the more vnto vs. For good things much desired, oft craued, long expected, are more welcome when they are obtained, and wee moued to bee more thankfull for them. Things soone obtained are little regarded.

Vſe 1

What a vaine conceit is it to thinke that it is in vaine long or oft to call vpon God, if at first hee heare not.

<sup>2</sup> 1 King. 6. 33

Such was the conceit of him who said, *Behold this evill commeth of the Lord : shoulde I attēnd on the Lord any longer?* This conceit cannot bee free from pride and arrogancy; yea it is a disdainfull and presumptuous conceit. Yet by nature wee are all too prone vnto it : for we are ready to prescribe a time vnto God, and to say, So long will I continue to depend vpon him, & pray vnto him, if by that time he heare not, he will never heare. This is the cause that oft we faile of the fruits of our praiers, & fall into many temptations, giuing our spirituall enemies great aduantage against vs.

Vſe 2.

<sup>o</sup> Mat. 15. 22.  
<sup>¶</sup>

For our parts let vs learne how to carrie our selues when God seemeth to reiect our prayers, even as the woeman of Canaan when Christ at first would not seem to heare, and after told her plainly he was not sent to her, and the third time compared her to a whelp, yet she continued praying : and what was the issue ? her faith was commended, her request was granted. Neuer any that persevered lost their labour.

Vſe 3.

As for them who haue lyen long vnder a croffe, let them

them not thinke their praiers are not regarded, or themselves not respected, because at first they were not heard : wee here see that God expecteth perseuerance.

Ephes. 6.19,20. *And for me, that utterance may  
be giuen vnto me, that I may open my mouth bold-  
ly to make knowne the mysterie of the Gospell :  
For which I am an embassador in bonds that  
therin I may speake boldly as I ought to speake.*



From his direction vnto praier the Apostle proceededeth vnto an especial request, that they whom he had instructed, and incited to pray for others, would in particular pray for him : whence obserue, that

*As Christians ought to pray for others, so to desire the mu- Obser. 1.  
tall praiers of others for themselves. Seldome did Saint Praiers of o-  
Paul write to any of whom he requested not their prai-thers to be  
ers, whether they were whole Churches, as in this and  
many other epistles, or particular persons ; as <sup>a</sup> *Philemon*. <sup>a</sup> *Phil. v. 23*  
<sup>b</sup> This hath beene the ancient practise of Gods chil- <sup>b</sup> *2. Kin. 19. 4*  
dren: <sup>c</sup> *Hezekiah* desired the praiers of *Isaiah*, <sup>c</sup> *Hezek. 4. 16*  
the *Jewes*, <sup>d</sup> *Daniel* of his three companions: <sup>d</sup> *God in-* <sup>d</sup> *Dan. 2. 18*  
timated thus much vnto *Abimelech*, that it would bee <sup>e</sup> *Gen. 20. 7*  
good for him to craue the praiers of *Abram*, and <sup>f</sup> *vnto* <sup>f</sup> *Job 42. 8*  
to *Eliphaz*, *Bildad* & *Zophar*, the praiers of *Iob*: did not  
Saint*

1 Jam. 5.14

Saint James exhort hereunto, when hee saith, *Is any sick among you? Let him call for the Elders of the Church, and let them pray for him.*

The motiues which were alleagded to inforce the dutie of praier in generall, might fitly bee here againe applied, for praier being a dutie whereby God is much honoured, and a thing very powerfull with God, and profitable to those for whom it is made, wee ought to take all occasions to stirre vp others therunto. But there are many more particular reasons to vrge this doctrine: for by desiring the praiers of others

*Reasons.*

1 We testifie our great desire of Gods blessing, and thereupon wee thinke it not inough to pray for it our selues, but also seeke the helpe of others praiers to obtaine it.

2 We shew that we acknowledge a communion of Saints, which performe mutuall dueties one to another.

3 We manifest a sence of our owne weakenesse, for the supporting whereof we craue the helpe of others, yeaw we manifest much humilitie.

4 We maintaine mutuall loue, which consisteth not only in offering, and doing kindnesses, but also crauing and accepting the like: if a man doe not sometimes desire, and receiue good turnes at his friends hands, hee will make his friend vnwilling, and ashamed to seeke and receiue any at his hands, and so will intercourse of loue be soone broken of.

*Obiect.* Thus are many Mediators made.

*Answ.* Nothing so, for our desire is not that other men should present our persons, and our praiers to God, and so make them acceptable, which is the office of a

Media-

Mediator, but only we vse them as companions, and fellow-members in this office.

This iustifieth the commendable and vsuall practise of the Saints at this day, who when they depart one from another, or write one to another, or being in any distresse, are visited one of another, desire the praiers one of another. The thing is good and warrantable: yee that haue vsed it be not alhamed of it, neither cease to vse it still, onely as the thing is in it selfe good, so vse it well: not complementally for custome sake, but from the heart, and that in regard of the forenamed reasons. As for those who are alhamed to desire the praiers of others, vnworthy they are to pertake of the benefit of others praiers.

And for those who mocke and scoffe at it in others, what doe they but strike the Prophets, and Apostles thorow their loines whom they scoffe at. The time may come when they would be glad of their praiers, whom in their prosperitie they mocked, even as <sup>Exod.8.8</sup> Pharaob was glad of the praiers of <sup>1 Sam.11.25</sup> Moses and Aaron, & <sup>1 Sam.11.25</sup> Saul of the praiers of <sup>1 Thes.8.24</sup> Samuel, and <sup>1 Simon Magus of Simon Peters.</sup> <sup>1 Thes.8.24</sup> But for the better clearing of this point, I will more distinctly declare, the persons both who are to desire this duetie, and also of whom it is to be desired.

For the first, *All of all sorts, none excepted, must desire* Who are to the praiers of others, not onely the younger, meaner inferior sort, as children, schollers, auditors and the like: but even the best and greatest, and that of such as are much inferiour vnto them. Note the forenamed examples, which shew that Kings, Queenes, Prophets, Apostles, desired this kindenesse: what persons more eminent for place, or more excellent for grace? if it

it beseeemed them, whom may it not beseeeme?

*Reasons.*

On the one side, the greatest and best, while here they liue are subiect to many infirmities, many temptations: and though they may haue some excellent gifts aboue others, yet they want many other which meaneer then they haue: besides they are proane to decay in the graces which they haue. On the other side the praiers of the least and meanest Saint are of force with God:

*Job.34.19*

*"God is no accepter of persons:* it is the heart, the honestie, sinceritie and ardency of it which he most respecteth, and not the greatnesse and dignitie of the person who praieth: in this regard therefore, as the foote may be helpefull to the head, and as a little mouse may bee helpefull to a Lion caught and entangled with cords, by knawing a cord asunder, so may the least Christian be helpefull to the greatest by praying for them.

*Vise.*

*\* 1. Cor. 12.18  
C. C.*

Let none therefore thinke themselves so compleate and well furnished, as they neede not the helpe of others praiers: or so great, that it should not beseeeme them to seeke this helpe. *\* God in wisdome hath so ordred the body of Christ, that the members thereof should neede one anothers praiers:* and that, both to maintain mutuall loue among them (for mutuall praiers doe euen knit the soules of the Saints together) and also to suppressre arrogancy that one should not scorne, and disdaine another. If any bee otherwise minded, it is to bee feared that ambition hath blinded their mindes.

If the greater are to desire the praiers of the meaneer, much more the meaneer of greater, as children of parents, people of Ministers, &c.

Of whom  
prayer is to be  
desired.

For the second, the benefit and kindnesse of praiers  
is

is to be desired of such as we know may know our desire. These are onely the liuing who conuerse among vs vpon the face of the earth : to these whether present or absent we may make knowne our desire : if present, by words or outward signes : if absent, by letter, or message.

To desire the priaers of such as are departed out of this world, is both in vaine and also without warrant. Not of the dead.

*In vaine*, because we can neither make signe, speake, write, nor send to them : nor can they without some such meanes, know the desire of our heart, it is Gods propertie to search the heart.

*Without warrant*, because the whole Scripture affordeth neither precept, promise nor good example tending to that purpose, had it beeene needfull, questionlesse Christ would haue comprised it in his perfect forme of praiers.

Our aduersaries make shew of sundry places, but such as make nothing to the purpose, but are wrested cleane contrary to the scope of the holy Ghost. Their great champion who vseth to gather together what hath beeene, or may be alleadged : for defence of their superstition idolatry and heresie, quoteth onely these distinct places out of the old testament. The first is where *Iacob* saith to *Joseph*, *The Angel which deliuered me from all euill, bleſſe the children, &c.* Gen.48.16

*Answ.* The Angell there ment, is <sup>b</sup> the same with whom *Iacob* wrestled, which was Christ Iesus <sup>b Job 32.24</sup> <sup>c</sup> the *An-* <sup>d</sup> *Job 9.1* <sup>e</sup> *Mt.3.1* *gell of the covenant.*

The second is that speech of *Eliphas*, to which of the <sup>d</sup> *Job 9.1* <sup>e</sup> *Espondeas.* *Saints wilt thou turne.*

*Answ.*

Arguments  
for praying to  
the dead an-  
swered.

B. Harm. de  
Sanct. Beatis,]  
Ab. 1. ca. 19

*Answ. 1.* Question may bee made whether every speech of Eliphaz recorded in that booke bee of sufficient authoritie to iustifie a point in controuersie: \* the author who alleadgeth this argument denieth not but doubt may be made hereof.

\* *Quoniam hoc  
verba non vi-  
deantur conuin-  
cere, quia non  
sunt ipsius scrip-  
torum bri, sed  
Eliphaz a suis  
Iob tamen video  
conuincit, qui  
inducat tunc  
fuisse confuta-  
dinem, &c.  
c Exod. 32.13*

2 The place is ment of Saints liuing on earth: neither doth it imply any praier to them, but speaketh of a due consideration of their estate, whether any were like to Iob.

3 \* The third is the praier of Moses, *Remember Abraham, Isaac and Iacob.*

*Answ.* Moses meaneth not any intercession which Abraham, Isaac and Iacob made vnto God for their posterite, but the covenant which God made with them in the behalfe of their posterite.

Further hee heapeþ vp sundrie places both out of the old, and out of the new Testament, wherein praiers of the Saints liuing are dedred: and inferreth, that if it be meete and lawfull to call vpon the Saints while they are vpon earth, it must needes bee lawfull to call vpon the same Saints when they raigne with Christ.

\* *Legimus vi-  
centes a via n-  
tibus invocare:  
ergo licet isti  
am invocare  
sanctos cum  
Christo regna-  
ter.*

*Answ. 1.* There is difference betwixt *desiring Saints to pray for us* (whiche this text and other like places warrant) and *calling upon Saints* (whiche no place of Scripture doth warrant,) whether they bee dead, or liuing.

2 The argument from the liuing to the dead followeth not because we haue warrant for the one, nor for the other: and because we can make known our desire to them, not to these.

Let vs goe along with God, and vs such meanes of obtai-

obtaining the blessings bee hath appointed, and then  
in faith may we depend vpon him, and expect his bles-  
sing.

Thus much for this generall point of requesting the  
prayers of others.

Now we will, more distinctly consider the particu- Who are es-  
lar person for whom prayers are most especially to bee pecially to be  
made: this is set downe vnder the Apostles person: *For Praied for.*  
*me, saith he.* Saint *Paul* was by virtue of his calling, a  
Minister of the Gospell, euen a publike Minister vnto  
the whole world by reason of his Apostelship: yet  
more particularly in those places where hee planted  
Churches, and where his ministry was powerfull and  
effectuall, he was a peculiar Minister as <sup>1 Cor. 9.2</sup> *himselfe faith* to the *Corinthians*, if I be not an Apostle to other, yet doubt-  
leesse I am to you: for ye are the seals of mine Apostelship in  
the Lord. Among other Churches that at *Ephesus*, to  
whom he wrote this Epistle, was planted by him: hee  
was the spirituall father of that people, and an especiall  
Minister vnto them. As a Minister of the Gospell (yea  
and as their Minister) he rouesteth this dutie, to pray  
for him: and so much is cleare by that which he would  
haue them pray for in his behalfe, namely vtterance,  
and libertie to preach the Gospell.

From this particular I may raise this generall doctrine.

*People are especially to bee mindefull of their Ministers* Ministers are  
*in their praier to God.* As *Paul* and other Ministers haue  
desired this of their people: so we reade that when  
*Peter* was in prison, *earnest praier was made of the Church* <sup>2 Pet. 1.12.5</sup>  
*for him:* & "when *Paul* and *Sylas* went forth to preach,  
they were commended of the brethren to the grace of God, <sup>3 Pet. 1.13.4</sup>  
*Namely by praier.* <sup>1 Mat. 9.38</sup> This did Christ giue in charge, say-  
ing,

ing, pray the Lord of the haruest that bee wold send foorth labourers intir his haruest.

*Reasons.*

1 A Ministers  
calling most  
excellent.  
<sup>b</sup> Heb.13.17.

2 Most difficult  
<sup>c</sup> 1 Cor. 4.16

Waighton motiues there be to preesse this dutie for ministers especially.

1 Of all callings the Ministers is the most excellent, necessary and profitable: for it respecteth the soule (<sup>a</sup>for which Ministers watch) yea the spirituall, heauenly, and eternall good of body and soule.

2 It is of all the most difficult: whereupon the Apostle with great emphasis faith, <sup>d</sup> who is sufficient for these things? difficult it is in two respects.

1 Of the worke it selfe.

2 Of the persons who are deputed to that worke.

The function of a Minister is to quicken such as are dead in sinne: to raise vp and restore such as are fallen backe againe: to comfort those that are troubled in conscience: to strengthen the weake: to incourage the faint hearted: to confound the obstinate: to stand againts all aduerse power, together with many other like things, all which are aboue humane straine, more then flesh and blood can doe: yet the persons to whose ministeries these great workes are deputed, are flesh and blood, <sup>b</sup> sonnes of men; <sup>c</sup> men subject to the like common passions that all other men are, in consideration whereof many being called to this function, haue sought to de-claime it, as <sup>d</sup> Moses, <sup>e</sup> Jeremias, <sup>f</sup> Ionah and others, and <sup>g</sup> Elisha, when hee was to succeede Elish, desired that the spirit of Elish might be doubled vpon him.

3 Of all sorts of men faithfull Ministers are most opposed by Satan and his instruments: <sup>h</sup> so soone as Christ was publikely set a part to performe his ministriall

<sup>b</sup> Ezek. 2.1  
<sup>c</sup> Ad. 14.15

<sup>d</sup> Exo. 3.1 & 4.

<sup>e</sup> Ier. 1.6

<sup>f</sup> Jon. 1.3

<sup>g</sup> 2. King 2.9

Ministers are  
most opposited  
against.

<sup>h</sup> Mat. 4.1. &c.

steriall function, Satan set vpon him in the wildernesse, and euer after the Scribes Pharisies, Sadduces, Herodians, and other limmes of the diuel, persecuted him from time to time.<sup>1</sup> When *Iacobus* stood before the Angell of the Lord to receive his commission, *Satan* stood at his right hand to resist him. When the Apostles were to be sent forth to preach, <sup>1 Zeb. 3.1</sup> then *Satan* desired to <sup>1 Luke 13.31</sup> winnow them as wheat. The hystory of the Acts of the Apostles sheweth what stormes haue continually beeene raised against the Apostles, while they were diligently occupied in their ministeriall function: one trouble came vpon the necke of another, as wauke vpon wauke. Other hystories testifie as much of other ministers: our times are not without too evident demonstrations of this point. As Christ while he liued a priuate life, so others liue quietly in comparison of the following times, but when they begin faithfully to exercise their ministery, then arise the stormes: for satan well knoweth that if the sheepheard be smitten, the sheepe will soone be scattered, therefore he vleth <sup>1 Zeb. 13.7</sup> the king of Arams politic: he bendeth all his forces against the Captaines of the Lords army. <sup>=1 K'g. 13.31</sup>

4 Their failing in their duty is most dangerous, If <sup>4 The fall of Ministers</sup> they perish many perish with them. For they are like <sup>most dange-</sup> the Admirall ship which carrieth the lanthorne, where <sup>rous.</sup> by the whole fleet is guided: if in a stormy and darke night that sinke, whether will the rest of the navy? When <sup>n</sup> Peter stopt out of the way, many lewes, and <sup>n Gal. 5.12.13</sup> Barnabas also went astray with them. <sup>o</sup> That very Apo- <sup>o 1 Pet. 1.12</sup> stle prophesiynge of false teachers that should bring in damnable heresies, saith, *many shall follow their damnable waies.* How did *Arrins* in his time seduce the greatest

part of Christendome? never were there any ministers corrupt in life, or doctrine, but many were drawne into perdition with them:

Pte:

Are not now prayers, hearty and earnest prayers to be made for ministers especially. Oh pray that the Lord would send forth faithfull labourers: and pray for a blessing on them which are sent forth. Doe this in publicke, do it in priuate, let vs your ministers never be forgotten. We well know the power of faithfull prayer, and the neede we haue thereof. You know the benefit of faithfull preaching, and the need you have thereof. We to our poore powet are mindfull of you.

*2 Cor. 6.11,13* ¶ Our mouth is opened unto you: our heart is insirged: Now for recompence in the same, be ye also en!sirged. You reap the fruit and benefit of that blessing which God befloweth on our labours.

Hitherto of the person who is to be prayed for. It remaineth to shew both what is to be prayed for, and why he is to be prayed for. That which is to be prayed for is in one word *utterance*: which is amplified, first by the *manner*, secondly by the *end*. The manner is declared in two branches: 1 *Opening the mouth*. Secondly *Liberty of speech*.

The end is to make knowne the mystery of the Gospell.

The reasons why the Apostle would haue those things prayed for in his behalfe are two: one taken from his office: he was an Ambassador for the Gospell. The other from his present condition: he was in bonds. Hereupon he repeateth againe the thing to be praied for (in these words *that therein I may speake boldly*) and the manner (in these) *as I ought to speake*.

All

All the things which are here set downe the Apostle desireth to begiuern unto him, because he well knew, that he had them not of himselfe. Here then first note,

Ministers have no ability to performe their ministeriall <sup>3 Obser.</sup>  
function except it be giuen them. <sup>a</sup> For we are not sufficient Ministers  
of our selues to thinke any thing as of our selues. Our suffi-  
ciency is of God, who hath made vs able ministers. Note <sup>a 1 Cor. 3,5,6</sup>  
what Christ saith to his Apostles, <sup>b</sup> Without me ye can doe <sup>b Job. 33,5</sup>  
nothing. Great were the paines which S. Paul tooke in  
the execution of his Ministerie : He laboured more abun-  
dantly then all the rest: whereby is manifested that he had  
a great ability thereunto, yet he saith, <sup>c 1 Cor. 3,9,10</sup> It is not I but the  
grace of God which is with me. In this respect hee saith <sup>d & 3,7</sup>  
more indefinitely of all ministers, <sup>d</sup> That neither he which  
planteth is anything, nor he which watereth.

I shewed before that the worke of the ministry is <sup>Reasons.</sup>  
a diuine worke, and that ministers are but men. Now,  
what is man to that which is diuine?

Is not this a strong motiue to incite all to pray for <sup>Vse 1.</sup>  
their ministers : without Gods assistance and blessing they <sup>e 1 Cor. 10,4</sup>  
are nothing. Yet <sup>f</sup> through God they are mighty. <sup>Vse 2.</sup>

Let not such as haue some ability hereunto be insolent therein : no though they haue gifts eminent aboue others : <sup>g</sup> For who maketh thee to differ from another ? and what hast thou that thou didst not receive ? now if thou didst <sup>h 1 Cor. 4,7</sup> receive it, why doest thou glory as if thou hadst not received it ? let such as are insolent take heed that God take not away their ability from them. God hath so dealt with many.

All the particulars here set downe for which the Apostle would haue the Ephesians pray in his behalfe, may be drawne to these two heads : ability and liberty

to exercise his ministry. Hence ariseth a double instruction : one for Ministers, the other for people.

Ability in  
ministers to  
be praised in.

4 Obsr.

5 Obsr.

9. Act. 4. 19

Reasons.

2 Tim. 4. 16

Vse 1.

11 King 3. 5

That which Ministers ought most of all to seeke for, is, that they may well performe the worke of their Ministry.

2 This also is it which people ought to beg of God for their Ministers.

Obserue the severall places wherin the Apostles desire people to pray for them, and ye shall find this to be the matter of their requestes. When the Apostles were assembled to pray together, thus they prayed, so Lord grant unto thy servants that wish all boldnesse they may speake thy word.

For ministers, their Ministeriall function, is that particular worke which God hath appointed to them, their proper talent wherof they are to give a particular account vnto the great shepheard of the scope : the means whereby they may best manifest their loue to Christ, (Job. 21. 15. &c.) For people, the office of ministers was appointed to gather them together, till they all meete in the vniuity of faith and knowledge of the sonne of God, vnto a perfect man. (Ephes. 4. 12, 13.) In a word, Ministers by well performing their ministeriall function, doe most good both to themselves, and their people. Marke what Saint Paul saith to Timothy, I'm doing this thou shalst both save thy selfe, and them that heare thee.

How contrary are the desires of many ministers to Pauls ? if God should appearre to them as he did to Salomon, and say, i Askewhat I shall give thee : I am afraid that too few would desire ability to doe their worke, but rather some great liuings : others places of dignity: others applause, and praise of people, with the like. For these

these are the things which men hunt after.

But are not people otherwise minded? doe not they desire that their ministers should be able, faithfull, and painfull? surely very few in comparison of the multitude, who rather desire such as are quiet men, content with any thing, friendly and familiar with them, not inquisitive into them, examining what knowledge, faith, repentance, and such like graces they haue: not busie in prying into their faults, but rather winking at them; suffering every one to follow their owne delights, with the like, which are profitable neither to people, nor minister. For by such remisnesse and negligence <sup>Exodus 23.18</sup> *people die in their iniquity, and their blood shall be required at the ministers hand.*

Vse 2.

Let such as respect Gods glory, the edification of his Church, or saluation of their owne soules, here learne what to pray for in their ministers behalfe: and if they have ministers endowed with such gifts, blesse God for them. For what we are to pray for, we must also be thankfull for when it is bestowed, as <sup>1 Cor. 1.11</sup> the Apostle im- plieth saying, *labour by prayer for us, that for the gift be- stowed upon us for many, thankes may be given by many persons for us.* Yea let them most esteeme, and account of such ministers, <sup>1 Thes. 5.13</sup> *having them in singular love for their workes sake.* Not like the common sort, who best esteem good fellowes and boone companions (as they speake) such were those Israelites of whom the Prophet <sup>Mic. 3.11</sup> thus speaketh, *if a man prophesie of wine, and strong drinke, he shall even be the prophet of this people.*

Now come we more distinctly to handle the parti- cular points here laid downe.

The first is utterance.

I i 3

The

M. 2.  
o Mat. 10.19  
P. 1 Cor. 1.5  
3 Col. 4.3  
r Mat. 5.15

The word translated *vterance*, vñually signifieth speech. It is taken either *pasly* for that which is spoken and vttered, or *actly* for the very vttering of that which is conceiued. In the former respect speech and vtterance is giuen, when God ministreth vnto his seruants matter to speake: according to that which Christ saith to his Disciples, "It shall be giuen you what you shall speake. In the latter respect it hath reference both to the speakers inability (and so implieth a nō ability and faculty well to vtter that which he is to speake) and also to the opposition which by others is made against him (and so it signifieth leauing and liberty to speake) I take the middlemost of these significations to be especially meauir, which is an ability and faculty to vtter that which is to be spoken, yet so as the other two may nō simply be excluded: for fittre matter to be vttered, and a good faculty to vtter it may nō be seuered: abundance of good matter without ability to vtter it, is without profit, it can not edifie another. Ability to speake well without good and sound matter is meere vanity: it can but tickle the eare. Againe if a Minister haue both these, and want liberty, his knowledge and gift of vtterance are but as candles put vnder bushels. Here then I collect, that,

6 Observ. A faculty of speaking is needfull for Ministers.  
1 Tim. 3.2  
Eph. 4.10  
Jer. 3.6  
Reason.

*It is needfull for a minister as to haue matter worthy to be vttered, so also a faculty well to vtter it.* <sup>4</sup> He must be apt to teach. It shoulde seeme that Moses felte the want of this, when he said, "I am not eloquent, but slow of speech and of a slow tongue. And Jeremiah when he said, "I can not speak. Therefore the Lord gave them vtterance.

The matter whiche a minister conceiuth is onely profitable to himselfe, the vtterance of it is that which profiteth

profiteth others : for *faith commeth by hearing.*

*ROM. 10. 17.*

Uſe

Little regard haue they to the good of Gods Church who spend all their daies in the vniuersity, or in some such like place of learning, to gather more and more knowledge and vnderstanding of diuinity, but neuer exercise themselues in vtterance : neuer pray, nor vſe any meanes to attaine therunto: no though they be admitted Ministers, indued into liuings, and haue taken vpon them the cure of soules : though they may know much, yet their people are not edified thereby.

To retorne to our Apostle, had not hee the gift of vtterance ? if he had, why doth hee make this request ? doe men pray for that they haue ?

*Answ.* No doubt but he had an excellent and admirable vtterance: for when they preached at *Lystra*, <sup>S. Paul had  
excellent vt-</sup> the Gentiles called him *Mercurius*, whom they ac-<sup>a. 14. 12.</sup> counted the God of eloquence. The many sermons of his and orations, and apologies which are recorded in the *Acts* are evident demonstrations of his elegant and powerfull vtterance, as also of his boldnesse and freedome of speech.

*Obiect.* <sup>b</sup> Hee himselfe confesseth that hee was *rude in speech.* <sup>b. 1 COR. 11. 6  
expounded;</sup>

*Answ.* That was said not simply, but partly by way of supposition (as if hee had said, many may and doe take mee to bee rude in speech, well, grant it to bee so, yet none can imagine that I am so in knowledge) and partly by way of comparison, in regard of the foolish, vaine, rhetorickall florish, and shew of eloquence which other false teachers, and many heathen Orators made (as if he had said, in regard of that curious verball eloquence which many vſe, I deny not but I am rude in

*c 1 Cor 2.16  
d 10.4* speech) In this respect hee plainly saith *that he became not with excellency of speech: nor that his preaching was with insuring words.* But for good and true vtterance none went beyond him. Wanted hee vtterance when hee made *Felix and Drusilla tremble as hee reasoned of righteousness and temperance, and of the judgments to come;* or *when hee caused King Agrippa to breake out in the midest of his speech and say, almost thou persuadest mee to become a Christian.*

*Why Paul de-  
sired vt-  
terance.*

Yet he desired that vtterance should bee prayed for in his behalfe not without good reason: for well hee knew that

1 That which hee had was not so perfect, but it might be bettered.

2 God could take it away whensoever it pleased him.

3 He could no longer vse it, then God continued to inable him.

4 No blessing could be expected by it, vnlesse God made it powerfull.

From ths practise of the Apostle, and from these weighty reasons thereof I gather,

*Obs. 7.* Such gifts as God hath once bestowed, are still to be prayed for: Compare the eighth and seventeenth verses of the first chapter of this Epistle together, and you shal finde how the Apostle saith that God had beeene abundant toward them in all wisdome, and yet prayeth God to give them the spirit of wisdome. Compare the 3. and 9. verses of Colof. 1. and ye may gather as much.

*Vsf.* Haue not those that are best furnished neede to pray them selues, and haue the help of others prayers? Suppose they shoulde bee destitute of no needfull gift, yet wee

wee see prayer is needfull for the gifts we haue.

They are too insolent who hauing received some gifts trust to themselves, and looke not to God who gaue them. Thus many ventring to swimme alone are drowned : many that haue good gifts perish themselves, and are a cause that other perisht with them. For some fall into grosse heresies, some into a vaine liude of affectation, some forget that which once they had, some grow very sots and dolts. By these & many other waies doth God iustly punish the pride of Ministers.

The next point concerneth the manner of utterance: the first branch whereof is opening the mouth: the second boldnesse, which according to the originall may thus bee set downe, *pray for mee that utterance may be given mee in opening my mouth boldly to publish, &c.* Or thus, *with opening my mouth in boldnesse.* This opening of the mouth is not to be taken as a meere *pleonasm* or redundancy of speech, (as when we say, I saw with mine eies opened, or heard with mine eares open) but as a speciall emphasis, implying a plaine, distinct, audible delivery, and that according to the literal meaning of the phrase. This phrase is sometimes taken figuratiuely for a free & bold delivery of a mans minde, but that is more plaine-ly expressed in the next clause: sometimes againe for freedome and liberty to speake, but that is set downe in the next verse. Wherefore I take it in the literall sence, opposed to an euill vnbecoming shamefastnesse, which maketh men speake whisperingly betwixt the teeth and lippes, as if they were loath to bee heard. Hence I gather that

*Ministers ought to utter the word distinctly and audibly, so as it may be heard and understood.* ¶ *The Prophets*

0458.  
Ministers must  
preach dis-  
tinctly and  
audibly  
WCR: 1sa 40:9

h Isa. 58.1

i Jer. 3.2

k Pro. 1.10

o 9.3

Reason.

1 Cor. 6.11

= Isa. 58.1

were commanded to cry : yea <sup>b</sup> to cry aloud, and lift up their voice : <sup>i</sup> to cry in the eares of the people. Thus did wisdom, <sup>k</sup> shee cried without, and uttered her voice in the streeter.

This manifesteth an holy zeale in Ministers, and sheweth that they are not ashamed of their function, but desirous of the good of the people. In this respect doth the Apostle vsethis phrase where hee saith, <sup>l</sup> O Corinthians our mouth is open unto you. Besides by this manner of deliuering the Word, is the eare more pierced, and the heart more affected.

Then especially is the mouth to bee opened, when matters of more then visuall note and neede are deliuered. Most of al when open, notorious, scandalous sinnes wherein men liue and lie, and whereof they are loath to heare are reproved. <sup>m</sup> Lift up thy voice like a trumpet, and shew my people their transgressions saith, God. But the practise hereof I leau to the discretion of each wise dispenser of Gods secrets , according as their severall abilities and occasions shall require.

The second branch concerning the manner of vtterance, is boldnesse opposed to an euil vnbeseeming fearefullnesse. This implieh an holy courage and liberty which a Minister taketh vnto himselfe hauing respect to his master that sent him, and the office deputed vnto him, and not to the persons of men, with whose contradictions and oppositions he is not daunted.

The notation of the originall word implyeth as much : and it sheweth that the boldnesse here meant is a gift whereby a man dares freely open his whole minde, and utter anything.

Boldnesse, courage, and freedome of speech is needfull for

*magis quia  
magis a deo  
& non a hominibus*

Obf. 9.

Boldnes need  
full for Minis-  
ters

Explan. 121216

<sup>a</sup> Minister in the execution of his Ministry. Oft did God stirre vp his Prophets heereunto, as when hee said to *Jeremiah*, <sup>b</sup> Arise, speake unto them all that I comand thee: bee not afraide of their faces: and to *Ez. chiel*, <sup>c</sup> Thou soune of man feare them not, neither be afraide of their words, &c. <sup>d</sup> Christ manifested great boldnesse in his ministry, for he taught as one baning authority, so as his hearers were astonished: this boldnesse made him so freely rebuke the Scribes and Pharises, and discouer both the errors of their doctrine, and the corruptions of their life: <sup>e</sup> *Mat. 5. 8-6* yea, and thunder out many woes against them. Such was the boldnesse of his fore-runner *John the Baptist*, <sup>f</sup> *Luk. 1. 17* as <sup>g</sup> he was said to come in the spirit and power of *Elias*. <sup>h</sup> *Mat. 11. 14* Great boldnesse did <sup>i</sup> *Peter & John* shew forth, and the <sup>j</sup> *A. D. 4. 13* rest of the Apostles.

Many people are impudent, stiffe-necked, fierce and *Reason.* violent, and will soone quale a minister if hee be not of a bold spirit: this reason <sup>k</sup> God himselfe rendereth to his Prophets to make them the bolder. Wee see by common experience how euery one will trample on him that is timerous and faint hearted? Soone wil people perceiue whether their Ministers be timorous or no: if they be, they will surely tread on them. But if they bee bold, men of courage, and freely declare their message, they will daunt the stoutest hearts. For Gods word hath a powerfull worke in it, if it bee deliuered with power and courage. The Prophets and Apostles dismayed their proudest enemies.

For the better application of this point, obserue how *Wherin boldnesse is to be manifested.*

1 By an equall and impartiall preaching of the *sted.*  
Word without respect of persons: Christ spared none:  
not

not Rulers, Priests, Lawyers, nor any other sort: but told all of them their dutie.

See more of  
this point on  
the next verse

<sup>i</sup> Act. 20. 27

See more of  
this point on  
the next verse

<sup>a</sup> Gal. 1.10

<sup>b</sup> Tit. 2.15

<sup>c</sup> Mat. 14. 4

<sup>d</sup> Ch. 13. 13. &c.

<sup>a</sup> Heb. 12. 3

<sup>b</sup> Rom. 1. 16

<sup>c</sup> 2 Tim. 1. 8

<sup>d</sup> 1 Cor. 1. 17

<sup>e</sup> 2 Cor. 2. 6

2 By a declaration of the whole truth of God, as occasion requireth, concealing no part thereof for any by-respects of fauour, feare, reward, danger, &c. herein did the Apostle shew his boldnesse, for hee saith to the Elders of *Ephesus*, <sup>i</sup> I haue not shunned to declare unto you all the councell of God.

3 By a graue, plaine, free delivery of Gods word without affectation of popular applause: seeking more to approue ones selfe to him of whom he is sent, then to please them to whom he is sent. With great emphasis doth the Apostle set forth his boldnes in this respect, saying, <sup>a</sup> Doe I now perswade men or God? or doe I seeke to please men? that is, I am farre from seeking to please men.

4 By reproving sinne, and <sup>b</sup> that with authority, so as transgressors may bee brought to shame (if it bee possible) and made to tremble. Thus did the *Baptist* reprove *Herod*, and <sup>c</sup> Christ the *Pharisees*.

5 By despising all shame, feare, reproach, & disgrace, which by profane and wicked persons shal be brought vpon vs for performing our calling as we ought: it is exprely said of Christ, <sup>d</sup> he despised the shame: and the Apostle saith of himselfe, <sup>e</sup> I am not ashamed of the Gospel of Christ, and <sup>f</sup> exhorteth Tymothy not to bee ashamed of the testimonie of our Lord: God commandeth his Prophets <sup>g</sup> not to feare.

In these, and such respects is this gift (a most needfull gift) to be praied for: and Ministers must labour in these respects to shew their holy bouldnesse. Let vs therefore rouse vp our dul spirits, & cast off the cloakes of

of feare and shame; that in truth we may say, as the Apostle did of himselfe and his fellow labourers: <sup>one use c</sup> *2 Cor. 3.12*  
*great bondes of speech*, prouided that it bee guided with wisdome: wisdome and courage must be ioyned each to other.

*Wisdome*, that vnecessarily, without the limits of our calling, as busie-bodies, wee thrust not our selues into such dangers, in bearing whereof wee can haue no comfort: in which respect saith Saint Peter, <sup>1. Pet 4.15</sup>  
*\* Let none suffer as a busiebody in other mens matters.*

*Courage*, that we shrinke not from that duetie whereunto God hath called vs, to auoide imminent danger: least by seeking to preuent mans rage, wee pull vpon our heads Gods wrath. <sup>f Dab 3.17</sup> God is able to deliuere vs from the rage of all men: but all the world cannot shelter vs from the wrath of God. The end why the Apostle desirereth the forenamed gifts is in the last words of this verse, *to make knowne the mysterie of the Gospell.* Euery word almost affordeth a forcible reason to vrge them to pray for those gifts in his behalfe.

1. *To make knowne* (so as they shall thereby attaine to knowledge.)

2. *The mysterie* (a thing that is not easily knowne.)

3. *Of the Gospell* (the best thing that can be learned.)

In generall, we may note that the end which the Apostle aimed at in desiring vtterance was for the edification of others: for to make a thing knowne, is to instruct and edifie others. Here obserue,

*That whiche Ministers aime at in fitting themselves to the Ministerie, must be the edification of the Church: they may and must desire and seeke the best gifts: yea they may seeke to excell, but to the edifying of the Church: expres-* <sup>Obser. 10.</sup> <sup>The end to be aimed at by ministers is to edifie others.</sup> <sup>s 1 Cor. 12.31</sup>

*ly & 14.12*

ly the Apostle chargeth that *all things bee done to edifying.*

Reason.

For this end Christ ordained Ministers, even for the edifying of the body of Christ.

Vise.

Let them consider this, whose end is onely their maintenance: who studie heard, and reade much, and preach often, and all for their owne profit. But let those, who seeke to approue themselves to the highest Maister, follow this Apostle, *& who sought not his owne profit, but the profit of many, that they might be saved.* Herein<sup>1</sup> he followed Christ *who pleased not himselfe.*

2 Cor. 10.33

Rom. 15.3

More particularly in this end we may note.

1 - The action (*to make knowne.*)

2 The object (*the Gospell.*)

3 A qualitie thereof (*the mysterie.*)

Obseru. 11.

Things known  
to be made  
knowne.

The first sheweth that, *It is the dutie of a Minister to make knowne what hee himselfe knoweth.* In the fourth verse of the third chapter of this Epistle the Apostle implieth that he had great understanding in the mysterie of Christ (which is the mysterie of the Gospell here spoken of) here wee see that his desire is to make it knowne. Thus much he affirmeth of himselfe saying, *when it pleased God to reveale his son in me, immediately I went to Arabia, namely to preach Christ (Gal. 1.15 &c) and Christ of himselfe, saying, All things that I haue heard of myf-scher, haue I made knowne to you (Job. 15.15.)* As Christ put this in practise himselfe, so also he commanded it to his Disciples to doe, saying - *What I tell you in darkenesse that speake ye in the light: and what yee heare in the eare, that preach ye upon the house tops, & Saint Paul to Tymothie, saying, What things thou hast heard of me, the same deliuer to faithfull men, which shall be able to teach other also.* All

Mat. 10.37

2 Tim. 2.2

All the vnderstanding of the Gospell which God Reason.  
giveth to his Ministers is a talent giuen them to occu-  
prie and imploy : by making knowne what they know,  
they improue their talent, they approue themselues to  
their maister, they profit their brethren.

Take heede, O Ministers, yee bee not like couetous *Vse*.  
worldlings, who are euer gathering, never spend :  
though ye have never so much learning, if ye make it  
not known, it is but as the talent hidden in the ground :  
now rememb're the censure that was giuen of him who  
hid his talent (he was counted *an unprofitable seruant*) *Matt. 25. 30*  
and the sentence which passed against him, which was  
this, *cast him into utter darkenesse, &c.* let not vs thorow  
negligence conceale our knowledge, like that seruant,  
nor thorow enuiie thinke much others should pertake  
thereof, like *Iosuah*, but rather be of *P. Moses and P. Pauls* *2 Cor. 11. 23, 19.*  
minde, who were willing all shoulde know as much as *Ad. 16. 19*  
themselues.

The second point sheweth that *The Gospell is the pro-* *Obseru. 1. 24*  
*per obiect of preaching.*

What the Gospell is I shewed before : for further *The Gospell*  
prooфе of the doctrine, note the commission which *is the proper*  
Christ gave to his Apostles, when he sent them out to *object of*  
preach, *goe and preach the Gospell:* in this respect<sup>b</sup> are the *preaching,*  
*feete of preachers said to be beautifull, because they preach* *a Mar. 16. 15.*  
*the Gospell.* *b Rom. 10. 15.*

The end of preaching is the saluation of mens soules: *Reason.*  
for *c it pleased God by preaching to save those that beleene.* *c 1. Cor. 1. 23*  
But *d the Gospell is the power of God unto salvation:* if the *d Rom. 1. 16*  
Gospell then bee not the obiect of preaching, preaching  
must needes fail of the maine and principall  
end.

*Obiect.*

*Object.* The law also is to be preached.

*Answe.* It is so, but as a preparatiue vnto the Gospell, in which respect very fitly saith the Apostle of the Law, that *it was our scholemaster to bring vs vnto Christ:* thus is the law preached for the Gospell sake, so as it remaineth firme; that the Gospell is the proper and principall object of preaching.

*Use.* Let our studies and meditations bee exercised in it, The Gospell is so as our selues may first learne it, know it, beleue it, obey it: thus shall wee better instruct others therein and make it knowne vnto them. That which was before deliuerner of the excellencie and benefit of the Gospell, maketh much to the vrging and pressing of this point.

*Obseru. 13.* The third point evidently declareth that *The Gospell is a mysterie:* very oft is this title and attribute vsed: in other places it is called *the mysterie of God:* *the mysterie of Christ:* *the mysterie of the will of God:* *the mysterie of the Kingdome of God:* *the mysterie of faith:* *the mysterie of godlinesse.*

*For God is the author, Christ the matter of it: it declareth the will of God, and directeth man vnto the kingdome of God. Faith beleueyth it: and godlinesse issueth from it: so as all these mysteries are but one and the same: euen the Gospell here spoken: which is fitly called a mysterie: for a mysterie is a divine secret.*

*Now the Gospell is a secret: for none of the princes of this world knew it: it containeth the things which eye hath not seen, nor eare heard, neither came into mans hearts.*

*It is also a divine secret: for first it could not bee knowne*

*propositum est in  
predicatione sacrae  
scripturæ.  
Hic uincit se-  
cretus est super to-  
tum quæ in qua-  
non dicitur apostolus.  
Steph. ex Eu-  
phrath. Mysteria  
ergo sunt arca-  
na sacra.  
= 1 Cor. 2.8, 9*

knowne but by divine revelation: the Apostle expelly  
saith that <sup>1</sup>God by revelation shewed this mysterie vnto him,  
and that <sup>2</sup>it was opened unto the soules of men by the spirit,  
and thus cometh to be <sup>3</sup>made knowne by the Church vnto  
the principalities and powers in heavenly places: so as it was  
above the conceit, not of men onely, but also of Angels.

2. Being opened it seemed incredible vnto all whose  
hearts the spirit of revelation did not perwade of the  
truth thereof: therefore the Apostle praith for the E-  
phesians <sup>4</sup> that God would give them the spirit of revelation <sup>1 Eph. 1.17,18</sup>  
*in the knowledge of Christ, that the eyes of their understand-  
ing might be lightned.* <sup>2 Cor. 4.6</sup>

In a word, of all other things it is the most obstruse:  
no humaine inuention like it: none of the liberal arts  
and sciences comparable to it in profunditie. The Law  
is not such a mysterie as the Gospell, for the law was in-  
graued in mans heart: and man doth still by naturere-  
taine some glimps, and sparkles thereof: for the Apo-  
stle saith that *the Gentiles do by nature the things contained* <sup>1 Rom. 3.14,15</sup>  
*in the law, and shew the worke of the law written in their*  
hearts: but the Gospell was never written in mans na-  
ture: but was extraordinarily revealed, and is aboue  
nature: wherefore the Apostle contenteth not him- <sup>1 Tim. 3.16</sup>  
selfe to call it a *mysterie*, but also termeth it a *great my-  
sterie*: intimating thereby that it is a mysterie both of  
great weight and moment (the knowledge of nothing  
else can be more excellent, necessary and profitable)  
and also of other things most obstruse, admirable and  
incredible: yet is it <sup>1</sup>without controuersie a great mystery: <sup>2</sup> *unassayable,*  
a most certaine, sure, vnfallible, vndenieable truthe.

The Gospell being a *mysterie*, such a *mysterie* as wee

Kk

Vse.  
have

It requireth  
studie and  
praier.

haue heard, is not lightly, and flichtly to be passed ouer : it requireth our best studie and meditation, and it is worth the best paines that wee can take : men naturally are desirous to haue knowledge of deepe and profound matters : this maketh some scholers to spend much time, and take great paines in reading the Scholemen, because they account them profound authors in regard of the many deep questions which they discusse: others in studying Astrologie, Astromie, Geometric, and other parts of mathematiques, because they are accounted deepe sciences, aboue the common conceit, and capacite of ordinary men : there is no mystrie in any science which men heare of, but they are very inquisitive into it, and desirous to know it. Lo here is a mystrie of mysteries wherein our happiness consisteth : so as the knowledge thereof cannot but bee most needfull and behouefull. Vse wee therefore all the meanes that possibly we can to vnderstand it, and to all other meanes adde faithfull and earnest praier to God, to give vs the spirit of illumination, that so we may the better conceive it. In studying it, let vs not measure it by the last of our owne capacite : for it is a mystrie aboue our capacite : they which know it best, know it but in part : when it is opened as clearely as can bee by mans tongue, it still remaineth to bee a mystrie. Faith therefore in this respect, must be placed aboue our reason, and we must beleue more then we can conceive: herein hath faith a preheminency aboue reason, that it is of an infinite capacite: for whatsoever God revealeth faith belieueth, though reason cannot fathom the depth of it.

If in the mystrie of the Gospell we shoule beleue

no more then by our reason we can discerne the reason of, we should beleue little or nothing. Let vs therefore haue recourse to Gods word where this mysterie is reuealed, and pray to God by his spirit to reveale it vnto vs.

They who haue attained to the greatest vnderstanding of this mystery that can be, ought not to be arrogant, and boast thereof; as if they were of a greater capacity, deeper vnderstanding, sharper wit then others. For nothing in man is auailable to finde out this mystery. They ought rather to be thankful vnto God, who hath vouchsafed such knowledge vnto them, and euery one say as Christ did vnto God, *I give thee thanks*  
*O Father, Lord of heauen and earth, because thou hast opened these things unto babes.* For that <sup>b</sup> which Christ said to Peter, may be applied to all that haue any found knowledge of the mystery of the Gospell, *Fleſh and blood hath not revealed it, but our Father whiche is in heauen*

Let not any be offended that so many in all ages haue grossly erred, and broached divers heresies about the Gospell, as *Arrians, Aetians, Aerians, Eunomians, in it, Eutichians, Marcionites, Manichees, Nestorians, Papists, Anabaptists, Familists,* and many others. For the Gospell being a mystery, it is no maruell that many who haue searched into it by their owne wit, haue erred therin. Their errors haue not risen from any vncertainty and variablenesse in the Gospell, but from the shallow nesse of their owne conceit. God in iust judgement hath not vouchsafed to open the eyes of their vnderstanding, but rather (as Christ said) *Hath hid these things from the wise and men of understanding, and also suffered the God of this world to blinde their eyes, that the light of the glory-*

Vſe 2.  
The know-  
ledge of it  
affordeth no  
matter of  
boasting, but  
of thanksgi-  
uing.

a Mat. 11.25

b & 16.17

Vſe 3.  
No maruell  
so many erred

c Mat. 11.25

d 2 Cor. 4.4

*ous Gospell of Christ shold not shine vnto them.*

Vſe 4.  
A preposterous conceit  
to think other bookeſ  
contain more  
profound  
matter then  
the Gospell  
which is a my-  
ſtery.

d. Vide Beate  
anot. maior et  
in Mat. 13.  
v. 2,3.  
c. 35 Triden.  
Syndic omnes  
lib. tam vet.  
quam noui  
testam. nec non  
traditiones  
ipſas pari  
pietatis officia  
ſuceptis. S. C.  
4. decr. 1.  
Calvin infit.  
lib. 1 cap. 9.

F r. Cor. 3. 14  
80 3. 19

b. & 2,7

Very preposterous is the conceit which many haue  
of Gods word wherein this mystery is revealed. They  
account it a plaine easie booke wherein no great depth  
of learning is contained. And thereupon prefer other  
bookeſ as more profound, to it. <sup>4</sup> The Iewes had their  
Talmuds, and Cabala, in which they thought much  
more deep matter was contained, then in the holy  
scripture. The Turkes haue their Alcharon, in compa-  
tison whereof they lightly and basely esteeme the scrip-  
tures. <sup>c</sup> In like account doe Papists hold many of their  
vnwritten traditions, decrees of counſels, edicts of  
Popes, all which they eſquall if not prefer vnto the  
scriptures. Anabaptiſts also, Familiſts, and ſuch like En-  
thuſiaſts, ſay that the Scripture is but as milke for yong  
nouices, but the revelations which they receive (as  
they pretend) from God, are ſtrong meat. I would this  
meane and base esteeme of holy Scripture remained  
only among ſuch infideſ and heretiques, as are Iewes,  
Turkes, Papiſts, Familiſts, &c. but too true it is that it  
hath to great place in the opinions of many both Scho-  
lers and others. Some who prefer the ſtudy and lea-  
rning of Poſtillers and quaint writers, before the wiſe-  
dome of God contained in his written word. Thus great  
mysteries are of many accounted ſleight matters, and  
meere toyſ are accounted mysteries. <sup>d</sup> *The things of*  
*the ſpirit of God are fooliſhneſſe to man.* Let vs take notice  
of this egregious point of folly (ſ for the wiſeſome of this  
world is fooliſhneſſe with God ) and know that no lea-  
rning can be like the learning contained in the holy  
ſcripture, which declareth <sup>h</sup> *the wiſeſome of God in a my-*  
*ſtery, even the hidden wiſeſome which God ordaineſ before*  
*the world unto our glory.*

For

*Ephes. 6. 20. For which I am an Ambassador in bonds, that therein I may speake boldly, as I ought to speake.*

The reasons which the Apostle vieth to inforce his request now follow. The first is taken from his office, he was an *Ambassador* of the Gospell, or \**for the Gospell*, namely to declare and make knowne the Gospell. This his office sheweth that he was after an especiall manner deputed, and appointed by God to preach the Gospell. This charge being laid vpon him, very needful it was that he should haue *utterance with open mouth boldly to make knowne the mystery of the Gospell:* and because it was so needfull he craueth the helpe of their prayers to obtaine as much. From the force of this first reason I collect,

*That charge which God is pleased to committe to any ones charge, ought to make him carefull in seekyn, and usyng all good meanes whereby he may be enabled well to discharge it.* Thus God hauing made *Salomon* a King, he was moued thereby aboue all other things to desire <sup>a</sup> *an understanding heart to iudge Gods people.* To which purpose tendeth that prayer of *David*, <sup>b</sup> *Give thy iudgements to the King O God, and thy righteousness to the Kings sonne.* But more particularly to this purpose tendeth that pra- <sup>c</sup> *c. 48:13-2,3*  
*ctise of the Church, in fasting, praying, and laying bands on Paul and Barnabas, when God had commanded that they should be separate for the worke whereunto be had called them.* For why did they then fast and pray, but that those Apostles might be enabled to doe that worke whereunto God had set them apart? To this end <sup>d</sup> *the Apostle exhorteth the Elders at Ephesus to take heed of all the flocke, why? because the holy Ghost had*

<sup>14 Obser.</sup>  
Every one  
flocke to iff:  
charge his  
charge.

<sup>a</sup> *1 Kings 3:7,8*

<sup>b</sup> *Psal 72:1*

<sup>d</sup> *48:20,28*

<sup>Col. 4.17</sup><sup>1 Tim. 6.20</sup>

*made them oversers thereof: and Archippus to take heed  
to the ministry which he had received in the Lord: and  
Timothy to keep that which was committed to him.*

*Reason.*

*Vse.  
Every one  
haue an eye  
to his parti-  
cular office.*

<sup>1 Tim. 1.7</sup>  
<sup>1 Cor. 4.1</sup>  
<sup>1 Cor. 3.8 9,10</sup>  
<sup>1 Tim. 3.12</sup>  
<sup>1 Cor. 3.13</sup>  
<sup>1 Cor. 3.17</sup>

*Obseru.  
A minister's  
function is  
the office of  
an Ambassa-  
dor.*

God will require a particular account of that particular function which he appointeth to any man: of a King he will require an account of his kingly office, of a Prophet the discharge of a Prophets office, and so of the rest: witnesseth that a particular reckoning which was made with them that received severall talents.

Wherefore let vs every one haue an eye to that office and function wherunto we are deputed: and without obscure what is most pertaining thereto, what whereby we may be best fitted thereto, and best enabled to performe it acceptably to God, and profitably to others: thole things let vs labour after, and pray for: and in those things let vs most exercise our refures. In particular for Ministers, let our calling be alwaies in our minds, remembraunce that we are <sup>1</sup>Gods stewards, <sup>2</sup>Dispensers of the mysteries of God, <sup>3</sup>Ministers of Christ, Gods labourers, <sup>4</sup>planters, <sup>5</sup>waterers, <sup>6</sup>Builders, <sup>7</sup>Bishops, <sup>8</sup>Pastors, <sup>9</sup>Watchmen, &c. &c. That the consideration hereof may make vs well note what belongeth to the discharge of those functions, what knowledge, what paines, what study, what utterance, what boldnesse, &c. is needfull therunto, whereaccordingly we may seeke by our own and others prayers, and by all other good meanes how to be enabled well to performe our function. Which that we may the better doe, let vs distinctly consider the nature of a Ministers function set forth vnder the title of an Ambassador.

An Ambassador is an especiall messenger sent after an honorable manner from some great personage: for meane

meane men vse not to send Ambassidours. If it be demanded who he was that sent S. *Paul* on his Ambassage, himselfe maketh answere in another place saying, *\*We are Ambassadors for Christ.* Christ the great Lord <sup>a Cor. 5.10</sup> and king of heauen and earth was his master, and sent him: in which respect he oft stileth himselfe the *¶ Apos.* <sup>b 1 Cor. 1.1</sup> *¶ file of Iesus Christ.*

*Ques.* Was Saint *Paul* the onely ambassadour of Christ?

*Answ.* No verily: for expreſſly he ſaith in the plurall number, *we are Ambassadors*, which phrase he vſeth not as earthly Kings, or other in great place doe, for dignitie ſake, ſaying, *we Leo*, or *wec Gregory* command this or that: for when hee ſpeaketh of himſelfe alone, and expreſſeth his owne proper name, hee vſeth the ſingular number, as <sup>a</sup> *I Paul ſay,* <sup>b</sup> *I Paul the prisoner,* <sup>c</sup> *I Paul have written, &c.* But when he vſeth the plurall number hee ſpeaketh of others alſo, whom hee ranketh in one and the ſame order with himſelfe, and maketh equall to himſelfe.

*Ques.* Who were theſe other? any beſides the Apostles?

*Answ.* The Apostles were especially after a peculiар manner the Ambassadors of Christ: for they had their commission immediately from Christ, by Christs own voice and word were they ſent forth: and in this respect the title of *Apoſtle* (which in effect ſignifieth the ſame thing that *Ambassador* doth, namely *Sent*) was appropriated to them: yet may we not thinke that they were the onely Ambassadors of Christ, for then after their departure Christ ſhould haue had no ambassadors on earth, none who in his name & ſteede

Other ambas-  
ſadors beſides  
*Paul*

<sup>a</sup> Gal 5.2  
<sup>b</sup> Eph 3.1  
<sup>c</sup> Phil. 4.13

The Apostles  
were ſpeciall  
ambassadors

Other Min-  
isters ambas-  
ſadors alſo

should offer reconciliation vnto the world, and preach the glad tidings of saluation : certenly Christ still continueth to loue his Church as well as euer he did, and is still as carefull to prouide all things needefull for it as euer hee was : hee can not cast off the care of it. What therefore hee did immediately after his ascencion by Apostles, doubtlesse hee continueth to doe by other Ministers : <sup>1 Cor. 4:11</sup> for when hee ascended vp on high, hee gaue not onely *Apostles, Prophets, and Euangelists*, who were extraordinary Ministers to continue but a while till his Gospel were spread all abroade among the Gentiles, but also *Pastors and Teachers*, who were by succession one after an other to continue till his glorious comming vnto iudgement : and these also are his ambassadours : so as this title appertaineth to all Ministers of the Word, and all are comprised vnder that speech of the Apostle, *we are Ambassadors for Christ*: which is further evident by this title <sup>Rom. 1:10</sup> *Angell* (which signifieth a messenger) giuen to ordinary Ministers.

This metaphor and title *Ambassador* being applied to the Ministeriall function, setteth forth these three things.

1. The dignity of the Ministry.
2. The duties of Ministers.
3. The mercy of God in ordyaing them to their function.

The dignity of a Ministers function, is in a spirituall respect so great, as no calling in the world can bee comparable vnto it.

<sup>Obf. 16</sup> The dignity of an Ambassador place, is greater or lesse, according to the excellency of his master that sendeth him. An Emperours Ambassador is preferred

red before a Kings, a Kings before a Dukes, and so in others.

Now Ministers being appointed of Christ, sent by him, declaring his will, in his name and his stede, they which know the excellency of Christ may well know what is the excellency of a Ministers calling. Many other titles in scripture are attributed to Ministers, to <sup>f</sup>*1 Pet.5.1* set forth the dignity of their function, as <sup>f</sup>*Elders,* <sup>g</sup>*Ru-* <sup>g</sup>*Heb.13.17* <sup>h</sup>*All.10.28* <sup>i</sup>*Onersers,* <sup>i</sup>*Fathers,* <sup>k</sup>*Planters, Builders,* <sup>j</sup>*Angels,* <sup>j</sup>*King.13.44* <sup>m</sup>*Lights, &c.* Many excellent things are spoaken of <sup>k</sup>*1 Cor.3.8,10* <sup>l</sup>*Rv.1.20.* <sup>m</sup>*Mat.5.14* you O Ministers of the Lord.

Let people hecreby learne how to respect Ministers: *Vse 1.* wee see how ambassadours of earthly Kings are estee-  
med and entertained, namely with all the respect and  
kindnesse that may bee, euen as their master shoulde  
bee. Thus should Christs Ministers bee accounted of.  
I would not be vnderstood (so much to speake of out-  
ward respect) for our master is heauenly, our calling  
spirituall, our message spirituall and heauenly: accord-  
ingly must the respect bee which is given vnto vs:  
which is diligently to attend vnto our message, willing-  
ly to follow our directions, to account our comming  
welcome, our feete bewtiful, <sup>n</sup>in heart to esteeme vs as <sup>\* Gal.4.14</sup>  
<sup>m</sup>Gods Angels, yea as Christ himselfe For this end men  
must looke not on our persons, for so wee are no bet-  
ter then others: but on our Ministry and message, for  
therein wee excell all others: the honour and good  
which in this respect is done vnto vs, <sup>o</sup>Christ accoun- <sup>\* Mat.10.40</sup>  
teth as done vnto himselfe. *Vse 2.*

As for those who reproach or disgrace our calling, Reprofe of  
or abuse our persons for our office sake, they reproach such as dis-  
and abuse our master: for so saith our master, <sup>p</sup> bee that  
such as disgrace min-  
isters <sup>p</sup>*Luk.10.16*

<sup>a</sup> 1. Sam. 8. 7  
<sup>b</sup> Mat. 3. 8

<sup>c</sup> Mat. 10. 15

<sup>d</sup> Psal. 105. 25

<sup>e</sup> Mat. 23. 37

<sup>f</sup> 1. Cor. 4. 13

Use 3.  
Comfort and  
encourage-  
ment to Gods  
ambassador

despiseth you despiseth mee. In this respect God saith of the Israelites <sup>a</sup> they have cast me away, because they reected his Prophet . and againe, <sup>b</sup> they have spoiled mee, because they depriued his Priests of therr tithes. Can such despisers of Gods ministers think they shall escape iust vengeance? Kings will not passe by any disgraces and wrongs done vnto their Ambassadours vareuenched, if at leaft they can take reuenge. But Christ is able to execute his vengeance on all that shall despise him and his, and assuredly he will so doe: <sup>c</sup> for he hath threatened as much : his ministers are especially in the ranck of thosse concerning whom hee hath said <sup>d</sup> touch not mine anointed, for hee added, and doe my Prophets no harme. Remember the woefull desolation of Ierusalem, and note the cause thereof, <sup>e</sup> she killed the Prophets, and stoned them which were sent vnto her.

This Land, and the greater sort of people therein, haue in these daies highly prouoked the Lord by disgracing and abusing his Ambassadours : <sup>f</sup> for wee are made as the filth of the world, the oisomuring of all things.

But let the world judge as it list, according to the corrupt censure thereof, let our eyes bee fixed on our Master that sent vs, and on our office deputed vnto vs: let the excellencie of the one, and the dignitie of the other swallow vp all the ignominie which the world can lay vpon vs, and iniurie which it can doe vnto vs : therewith wee may comfort our selues against that base esteeme which the world hath of vs even for our calling sake, and against the wrong which in regard of our Ministerie it doth vnto vs. If the dignitie of our calling were dueley weighed, so many would not shunne it,

it, as doe; but more would desire it, and labour to fit  
themselues for it.

¶ The dueties which are required of Ministers by  
virtue of their ambassage committed vnto them are  
two: one generall, the other particular: *that respecteth*  
their conuerstation; *this* their ministratyon. The gene-  
rall is, to *carie themselves worthy* of the dignitie and ex-  
cellencie of their place: wee see that ambassadours of  
earthly Kings are very circumspect over their cariage,  
behauing themselves grauely, soberly, honourably,  
shewing themselves to be men of wisdom, able to dis-  
charge so waighty a function, and that in a double re-  
spect, namely in regard of their owne credit, and of their  
ministers honour. So ought Ministers of the word to  
behaue themselves as becommeth the ambassadours of  
the great Lord of heauen: all Christians are comman-  
ded to walke <sup>a</sup> *worthy of the Lord*, who hath called them  
<sup>b</sup> *worthy of the Goffell*, whereby they are called, <sup>c</sup> *worthy*  
<sup>d</sup> *of the vocation wherunto* they are called: if all Christi-  
ans how much more Ministers whose particular calling  
hath an eminency aboue all: to this purpose tenderh  
that exhortation of Saint Paul to Timothy, & Beethonian: <sup>e</sup> *1.Tim.4.13*  
*example of beleevers in word, in conuersation, &c.c.* otherwise  
as they disgrace themselves, and make themselves  
to be thought vnworthy of their place, yea to bee des-  
pised, so also they dishonour their Master, as *Eophni*  
and *Phineas* did; whereupon God said <sup>f</sup> *they despise me* <sup>g</sup> *1.Sam.3.13*  
*shall be despised.*

The particular is to be faithful in delivering their mes-  
sage. Solomon implieth that an ambassador ought to <sup>h</sup> *Faithfulness.*  
be faithfull, where he saith, <sup>i</sup> *a faithfull ambassador is* <sup>j</sup> *Prov.13.17*  
*health, that is, procureth and preferueth safelie to his*  
*master*

<sup>¶ Heb. 3.1, 2</sup> master, himselfe, and those to whom he is sent.<sup>1</sup> Thus was the greatest ambassadour that God ever did, or could send forth, the Apostle and high Priest of our profession Christ Iesus, *faithfull to him that appointed him*: and this testimony God himselfe gaue of his servant *Moses*, *"he is faithfull in all mine house"* so haue all good ambassadours beene: but not to insist on particulars, note what Saint Paul saith of the duetie of all ambassadours whom he termeth Stewards, *"It is required in stewards that every one be found faithfull."*

<sup>\* 1 Cor. 4.2</sup>  
Wherein a  
Ministers faith  
fulness con-  
sisteth.

<sup>¶ Nothing to</sup>  
be deliuered but  
what is recei-  
ued.

<sup>¶ Joh. 7.16, 17</sup>  
<sup>¶ 1 Cor. 4.1, 23</sup>

<sup>¶ Jer. 14.2</sup>  
<sup>¶ Mal. 1.1</sup>  
<sup>¶ 2 Cor. 5.10</sup>

<sup>¶ Zech. 3.17</sup>

<sup>¶ Mal. 2.10</sup>

<sup>¶ Jer. 23.16, 21</sup>

This faithfulness consisteth in three especiall points.

1 In deliuering nothing but what he hath receiued of his master, and is agreeable to his will: in this respect Christ said of that which hee deliuered, *"my doctrine is not mine but his that sent me"*, and further proueth that *be speake not of himselfe*: so the Apostle, *"I haue receiued of the Lord that which I deliuered unto you"*: the Prophets to manifest as much to those vnto whom they spake, vsed to prefixe before their messages these and such like prefaces, *"The word of the Lord"*, *"The burden of the word of the Lord"*, *"Thus saith the Lord"*, &c. and that it may appeare that this is a duetie, God giueth this expresse charge to his Prophet, *"beare the word at my mouth, and give them warning from me"*: and Christ this vnto his Apostle, *"Teach them to obserue all things whatsoever I haue commanded you"*. The Scripture no-  
teth it as a property of false Prophets, *"to speake the vision of their owne heart"*, *"and not out of the mouth of the Lord I haue not spoken unto them"*, saith the Lord, *and yet they pro-  
phesied.*

2 In deliuering his whole message, euen all that the Lord deliuereth vnto him. Thus much God com-  
manded

manded to his Prophet <sup>a</sup> speake unto them all that I com- <sup>b 1 Cor. 4:17</sup>  
mand thee : and Christ to his Apostles teach them to ob-  
serve all things whatsoeuer I have commanded you : nothing  
must be concealed for feare or fauour : of this minde  
was Michaiah, who being desired to speake good to  
the King as the other Prophets had done, answereſ,  
<sup>c</sup> What ſoever the Lord ſaith unto me that will I ſpeake, <sup>d 1 Kings. 22:14</sup>  
Jeremiah, What ſoever thing the Lord ſhall anſwer you, I will <sup>e 1 Cor. 4:2-4</sup>  
declare unto you : I will keepe nothing backe.

3 In deliuering his message as the word of God : this di- <sup>f Gods word to</sup>  
rection in generall is laid downe by Saint Peter, who be deliuered  
ſaid, <sup>g</sup> if any man ſpeak let him ſpeak as the Oracles of <sup>as Gods word</sup> <sup>h 1 Pet. 4:11</sup>  
God.

That Gods word may thus be deliuered, there is  
required in the dispencer thereof,

1 *Grauitie*: opposed to lightnesſe, and vaine affecta- <sup>i With grauitie</sup>  
tion : a wise ambassadour will not deliuier his message  
like a ſtage-plaier : the respect of him from whom he is  
ſent, the presence of them to whom he is ſent will keep  
him from lightnesſe, and childiſhnesſe. Can lightnesſe  
then beſeme Gods ambassadours : Gods word is in it  
ſelſe full of grauitie, no lightnesſe, no vanitie in it, Saint  
Paul expreſſly requireth grauitie in *Titus* and not with-  
out good reaſon, for this will breedre reverence and  
due respect to their message in the hearts of their hear-  
ers.

2 *Authoritie* opposed to fearefulnesſe, and shamefaſt- <sup>j With autho-</sup>  
neſſe. Gods word hath in it a diuine power, and an ad- <sup>k rite.</sup>  
mirable maiesty, and therefore muſt accordingly bee  
deliuered. This is it whereunto the Apostle exhorteth  
*Titus* ſaying, <sup>l</sup> ſpeake with all authoritie : we haue an ex-  
cellent patteſne hereof in Christ Iesuſ, <sup>m</sup> who taught <sup>n</sup> Mar. 1:22

with

with such authoritie as made his hearers astonied : that thus we may deliuier Gods word, we must in the name of our master, and by that authoritie which hee hath committed vnto vs, vrge and presse that which we deliuier : this will smite the consciences of our hearers, and make them *receive the word, not as the word of men, but as the word of God* : and thus will it worke obedience in them that heare it.

\* 1. Thes. 2. 13

3. With sincere  
titie.

d 2. Cor 2. 17  
Expondued.  
" *coram iuris.*  
Pseudopoflo-  
los tangit bu-  
manum sensum  
divinae pradi-  
cionis miseri-  
tes unde Esay. 22  
aut Caueque  
sus misericordia  
non aquam, illie-  
rit.

et Pet. 2. 2  
et alii 2. 2.

Vſe.

3 *Sinceritie*, opposed to falsifying, and adulterating the word of God, which is to mixe it with our owne, or others conceits, or to fashion it to mans humour so as it may most please man. This was the fault which the Apostle discouerd in false teachers, and wherof he cleareth himselfe, and his fellow Apostles, shewing withall that they were carefull to vse all sinceritie : for thus hee faith, *"We are not as many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speake we in Christ."* The word translated *"corrupt, or deale deceitfully with,* is a metaphoricall word taken from deceitfull vintners who for gaine mixe water with wine : whereby is shewed that Gods word ought not to bee deliuered so deceitfully, but purely, and sincerely : this is that *uncorruptnesse* and *sinceritie* which the Apostle requireth (*Tit. 2. 7.*) For the word is in it selfe pure and sincere without any mixture : whereupon Saint Peter termeth it, *"sincere milke :* if accordingly it bee deliuered it will nourisha : if it bee mixed, it may poyson.

Thus then we see that this excellent and high calling is not committed to Ministers for their owne sakes onely, for their honour and renowne, to exalt them, to puffe them vp, and make them insolent, but to pro-  
uoke

vokethem to doe their duty. Wherupon the Apostle saith, <sup>i</sup> if a man desire the office of a Bishop, he desirereth a good worke. A worke it is, and requireth paines and diligence: for which end they are called <sup>g</sup> workmen, <sup>h</sup> labourers, <sup>i</sup> watchmen, <sup>k</sup> shepheards, <sup>l</sup> servants, <sup>m</sup> Ministers, <sup>n</sup> stewards, &c. They who neglect the duties of an Ambassador can receive small comfort in the dignity of their ambassage: and yet many there bee who seeke to bee ministers onely as men seeke to bee ciuill officers, for profit and promotion sake, as is too euident bytheir carriage in their ministry: they neither care to frame their liues worthy of their place, neyther are faithfull in performing the worke of their ministry, whereby they cause this honourable calling to bee viley and basely esteemed.

But howsoever some abuse this excellent calling, yet God hath manifested his great mercy to his Church in appointing men to bee his ambassadors vpon earth: for this hath God done both to succour our weake[nesse], and to support our faith. In regard of our weake[nesse] wee are not able to indure the glorious presence of Gods glorious Maiesty. The very Angels are not able to indure it: whereupon <sup>o</sup> they are said to haue wings to cover their faces when they appeare before God: how then should mortall man indure it? Note the behauour of the Israelites when they heard God deliuere his lawe, <sup>p</sup> they fled and stood afarre off: they said <sup>q</sup> if wee heare the voice of God any more we shall die. Hereupon they made this suit vnto Moses, <sup>r</sup> Goe thou neare, and heare all that the Lord our God saith, and doe thou declare all that the Lord our God saith vnto thee, and wee will heare it, and doe it. This motion <sup>s</sup> God well liked, and accor-

<sup>Obf. 19.</sup><sup>3 Gods mercy  
in appointing  
ambassadors</sup><sup>1 Mans weak-  
nesse succou-  
red</sup><sup>o 1/4.6.2</sup><sup>r Exod 30 18</sup><sup>t Deut 5 25</sup><sup>t ver 1/27</sup>

accordingly appointed sonnes of men to be his ambassadeours, and to declare his will vnto his people. Thus in regard of mans weakenesse are men like to all others, <sup>143 14 15</sup> *subject to the same passions that other are*, ordained Ministers of Gods word.

<sup>a</sup> Mams faith  
supposeth  
<sup>b</sup> Cor 5:20

And that greater credence might bee given to their message, they are after a solemane and peculiar manner (*let in Christ's blood*, in his name, even <sup>c</sup> as if he himselfe did it) to preach peace, and to offer reconciliation : the Gospell is the message of Gods ambassadeours : for the Apostle hauing relation to the Gospell faith, *whereof (or for which) I am an ambassador*. So that in respect of this function and place appointed to Ministers, Gods people may with as strong confidence embrace and receiue the glad tidings of saluation thus brought vnto them, as if God himselfe with his owne voice did make offer of it. Herein lyeth a maine difference betwixt a Minister and a priuate man. A priuate man may haue great knowledge of the mystery of the Gospell, and be able to open and declare the sence and meaning of it : but a Minister by vertue of his office hath this prerogatiue and preheminence aboue others, that *in Gods steede* hee declareth reconciliation : so that when a Minister preacheth and applyeth the promises of the Gospell, he doth not onely declare and make knowne Gods mercy and goodness to poore sinners, but also is an especiall meanes to move sinners to beleeme those promises, and to embrace reconciliation with God. Is not this a strong prop vnto our faith ? doth it not bring great comfort and peace to distressed soules ?

Vse.  
Reiect not  
the Go'p II  
because it is  
preached by  
man

Reiect not the offer of peace made vnto you by Gods ambassadeours, yeeld not to satans suggestions, whereby hee

hee laboureth to perswade men that whatsoeuer Ministers say of peace and reconciliation, God meaneth no such thing: but rather, seeing God hath sent them foorth, and set them in his stede : \* receiue them as Gods Angels, yea as Christ Iesus: and \* receiue the word preached by them, as it is indeede the word of God, which also worketh in you that believe: \* beleue Gods prophets, so shall you prosper. Whosoeuer lightly esteeme their ministry, & beleue not their message, they put from them the very word of God, and iudge themselves vnworthy of euerlasting life.

The second reason, whereby the Apostle inforceth his request for the help of their prayer, is taken from his present condition. He was *in bonds*, or word for word, *in a chaine*. This phrase implieth that he had not free liberty, but was restrained: restrained, I say, so as hee could not goe from country to country, and from Church to Church, as hee had done before times, yet not so as those which are close held within the walles of a dungeon, or close prison: for then could hee not haue performed his ambassage, as here he expressly saith hee did, (*I doe my ambassage in a chaine*) then would hee rather haue desired the help of their prayers for his deliverance out of prison.

It is likely that he hath reference to that time (whereof Saint Luk maketh mention) when he dwelt by himselfe with a soldier that kept him, and preached the kingdome of God.

*Object.* But there is no mention made of manicing, fettering, or binding with chaines, which seemeth here to be implied.

*Answ.* At Rome (where Paul was a prisoner) such How Paul was chained pri-

*Lipsum in lib.  
Tatuli 3*

prisoners as were not closed vp in prisons, but had liberty to goe abroade, had a long chaine, at the one end thereof fastened to their right hand, and the other end was tyed to a soldiers left hand, so as the prisoner could goe no whether without that soldier, who was as a keeper to him. And thus it is likely that Saint Paul was chained: for hee mentioneth heere but one chaine in the singular number: and it is said that *Paul was with a Soldier that kept him.*

*c. A.B. 12. 16*

Heere note these distinct points.

- 1 The Apostles condition; he was in a chaine.
  - 2 The declaration of it. He himselfe maketh it knowne.
  - 3 The cause of his condition, for the Gospell.
  - 4 The connexion of his office and condition together.
  - 5 The reason why heere he maketh mention of it.
- 1 For the first, Notorious malefactors were wont to bee chained: here then note how

*Obseru. 20.*

Christ's Ministers vised as malefactors.

*d. 2 Tim. 1. 9*

*c. A.B. 12. 4. 6*

*f. Mat. 16. 47.*

*33.*

*An holy Apostle is vised as a theefe.* In which respect he saith, *I suffer trouble as an euill doer, even unto bonds.* Thus was Peter dealt withall, *he was put in prison, and delivered to foure quaternions of soldiers, hee was bound with two chaines, and lay between two soldiers, and the Keepers before the doore kept the prison.* Yea thus was Christ himselfe dealt withall, for *a great multitude came against a theefe with swords and staves to take him.* The like might bee exemplified in many other Prophets, Apostles, Ministers, and faithfull seruants of Christ; for it hath beeene the common condition of all, in times of persecution especially.

*Reason.*

What might bee the reason heereof? any notorious

ous crimes which they committed, or any vniust offence that they gaue to their persecutors? No verily. No Christian can imagine any such thing of Christ,  
*\* who did no sinne, neither was guile found in his mouth.* <sup>Eccles.2.12</sup>  
 Saint Paul was ready to doe what good he could to all: for <sup>b</sup> he held himselfe debtor to all, namely in loue: but <sup>a</sup> hurt he did to none. The like may be said of others, who haue beeene so handled. They haue beeene as sheepe ver-  
 ry profitable and harmelesse: for the spirit which com-  
 meth from aboue was in them, which is, <sup>i</sup> first pure, then  
 peaceable, gentle, easie to be intreated, full of mercy, and good  
 fruits &c. It is therefore an euill iealous suspition  
 which the world hath of them, together with an inward  
 inueterate envy and malice which it hath against them,  
 which maketh it so handle them, and that because they  
 are not of the world. Reade Job. 15.19.

Let us not censure men accotding to the worlds dealing with them. Let vs not judge such (as we haue iust cause to account Christs faithfull seruants) malefactors, because by persecutors they are handled as malefactors: so might wee condemne those worthy Martyrs which suffered in Queene Maries daies, and many that are most vileyly vsed by the Spanish inquisition, and other persecuting papists in other places.

For the second, the Apostle himselfe declarthe and maketh knowne this condition wherein he was at *Rome*, and that under his hand by a publike letter sent to an whole church, which was also to remaine vnto all Churches, to be read of all: so that it appeareth he was no whit ashamed of his chaine.

*Persecution simply in it selfe is no matter of shame.* Ex-Persecution  
 pretly the Apostle saith, <sup>k</sup> that hee was not ashamed of <sup>no matter of</sup> *shame* his <sup>l</sup> *Tim.1.8*

1 Pet. 4.16

Reason.

vij

1. Mat. 5.12  
= Phil. 1.19

his suffering. And he exhorteth *Timothy* not to bee ashamed of him because hee was Christ's prisoner: *If any suffer as a Christian* (faith) *Saint Peter* let him not bee ashamed, but glorie God in this beh. life.

Nothing ought to make vs ashamed but onely sinne, which maketh vs odious before God, because it is a voluntary euill proceeding from our selues. Now to suffer, in it selfe is no such matter.

If for the finnes of this Land God should (which God forbid) deprive vs of the light of his Gospell, and of our Christian Magistrates, and givens ouer to the power of such aduersaries, as should chaine, imprison, or any other way deale hardly & iugominiously with vs, let vs not thereupon thinke our selues, our brethren, or the Gospell disgraced, and thereupon be ashamed of our profession. The Apostle doth heere rather boast and glory in it, as some doe in a chaine of Gold: and the scripture maketh persecution a matter of gladness, rejoicing and honour. If wee should bee ashamed, it would make vs start back from our profession, it would discourage our brethren, and very much hearten our enemies.

*Ques.* How can persecution bee a matter of honour and ioy? can any such thing bee in suffering? why then should malefactors bee ashamed?

*Answ.* As suffering in it selfe is no matter of shame, so neither of honour: it is the cause for which one suffereth, which altereth the case this way or that way.

The theenes betwixt whom Christ was crucified suffered one and the same kinde of punishment, yet could one of them say, \*we receive things worthy of that milie cause, and for. so done.

\* Luk. 23.44

3 Thc

3 The third thing therefore to be considered, is the cause of S. Pauls suffering, implied vnder this clause, for which, namely for the Gospele. For both the function, and also the condition of the Apostle hath reference therunto, as he was an Ambassador for the Gospele, so for the Gospele he was in a chaine.

It is the cause which maketh persecution a matter of honour and reuering. Note the Scriptures wherein persecution is commended, and ye shall find the cause either expressed or necessarily implied: note Mat. 5.11. Phil. 1.29. 1 Pet. 3.14. & 4.16.

Persecution in it selfe seperated from a good cause is Reason. a punishment, and a curse: a thing grieuous to the flesh and to be grieved for.

Quest. What may be the cause of that persecution which causeth blessednesse?

Ans. In generall righteousness; and that either in abstaining from euill, or in performing of our bounden duty. b Joseph suffered imprisonment for refusing to commit folly with his Mistresse: c Moses chose rather to suffer affliction with the people of God, then to enioy the pleasures of sinnes. On the other side, d Daniel was cast into the Lyons den, for praying unto God. And e Christ was persecuted for doing works of mercy.

More particularly the Gospele which is here set down. f. Acts 4.13. The f Apostles were persecuted for preaching the Gospele: others, for belieuing the Gospele. Now because g. Act. 9.23. the Gospele is the doctrine of Christ, they which suffer for preaching or professing it, are said to suffer for Christ's h sake, and for the name of Christ: they which renounce it, are said to k deny Christ Iesus.

They which looke to haue true comfort in their l. 1.23. suffering

22. Obser.  
The cause  
of persecuti-  
on is that  
whi hono-  
red it.  
Circumstances  
of such mar-  
tyrs. Aug.  
19. 61.

What causes  
Minister  
comfort in  
persecution.  
a Mat. 5.10  
b Gen. 39.12  
c Heb. 11.35

d Dan. 6.10  
e Mat. 3.6  
f Job. 5.16

h Mat. 5.12  
i 1 Pet. 4.14  
k Mat. 10.33

Suffering must especially looke vnto the cause, and thorowly examine it, whether it be indeed of that kinde that by Gods word we may warrantably, yea & ought necessarily to suffer for.<sup>1</sup> Saint Peter implieth that there

<sup>Try the cause in all persecution.</sup>  
1 Pet. 4. 15 be many caules for which many doe suffer, wherein he would not haue Christians to suffer, let none of you (faith he) suffer as a murtherer, or as a theefe, or as a buse body in other mens matters. Note how he maketh not only open notorious sinnes, but also *medling with other bodies matters* to be an vnwarrentable and vnjust ground of suffering. This therefore is to be obserued not only against traitors, murtherers, cheeves, adulterers, idolaters, and such like : but also against Separatists, Schismatiques, and all such contentious spirits as by raising troubles in the Church, bring trouble vpon their owne pates.

Vfe. 2.

<sup>2 Tim. 3. 12</sup>

If the cause be iust and good with courage stand vnto it, let not reviling and disgraceful speeches, let not losse of goods, losse of friends, imprisonment, banishment, racke, strapadoe, sword, hater, fire or any thing else make thee start from thy Sauour, to denie him. But for thy comfort and encouragement looke to the end, "if we suffer we shall also raigne with Christ."

<sup>notable is  
when.</sup>

23. *Obser.*  
Christys Ambassadours  
worse dealt  
withall then  
others Ambassadours.

The fourth point noted is the connexion of the Apostles function and condition together, though he were an Ambassador, yet was he chained, and though he were chained, yet performed he his function, for he saith, "I doe my Ambassage in a chaine. Hence arise two points to be noted. The first that *The Ambassadors of the King of heauen are more hardly dealt withall then the Ambassadors of mortall kings.* We see by experience that all sorts of Ambassadors are kindly vsed. The most sauage and barbarous people that be will not wrong an Ambassador.

bassador. It is against the law of nations to imprison an Ambassador. Though Ambassadors be free in delievering their message, & though their message be distastful, yet at least they are let goe free, if not rewarded. But Christs Ambassadors haue in all ages been very hardly dealt withall. This was it whereof Christ complained against Ierusalem, saying, O Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent unto thee.<sup>2</sup> And whereof S. Stephen also complained, saying, Which of the prophets haue not your fathers persecuted?<sup>3</sup> &c.

*Obiect.* They are not in all places, and at all times so dealt withall.

*Answ.* When and where it pleaseth God to raise vp Christian Magistrates who loue the Gospele, and defend the Gospele, then and there the Ambassadors thereof are kept from publicke persecution : but yet the greater sort of people will priuately scorne them, and wrong them. And though there be alwaies some who knowing and beleeving the excellency, necessity, and benefit of their function, hightly account of them, euen as of the Angells of God, yet those some are but few in comparison of the many which oppose against them. All that are of the world will doe what they can against them: And that in regard of their message, and of their master.

Their message is as contrary to the disposition of the world as can be: this <sup>a</sup> is darkness, <sup>b</sup> that is light. Darkness can not endure light: nothing can be so much against the haire (as we speake) against the heart of a carnall man as the Gospell: it pierceth to the quicke, and so maketh him to fret and fume, rage and rave against

it, and the messenger thereof. For the world hath a peace of it owne wherein it is fait lulled asleepe : when it is ouaze <sup>b</sup>v, by any messengers of the Gosspell, like a beate or a lyon it bestirreth it selfe against him, that diuersbeth it, and forgetterth all modesty and humanity. If it were a fater that brought this light of the Gosspell to a carnall sonne, the sonne would hate and persecute the fater for it : so the fater the sonne, and one friend another : hence it is that Christ Iesu the author of this Gosspell, is laid <sup>c</sup>to set a man at variance against his father, and the daughter against her mother. &c. which is not said, to note out the proper end of Christ's coming, but to shew what followeth vpon the sending of the light of the Gosspell to carnall men, by reason of their wicked and obdurate hearts.

<sup>a</sup>MAT. 10.38

Reason 2.  
atob 18.36

Their Master is indeed a great king, <sup>d</sup>but his kingdome is not of this world, if it were, his servants would surely fight. Now because he causeth none to rise vp in armes to execute speedy reuenge, but sufferereth the wicked till the great day of reckoning, the world feareth him not, nor careth to abuse his Ambassadors.

Vse 1.

How great is the blindnesse, wilfulnessse, wretchednesse, malitiousnesse, vngratefulnessse of the world ?

Vse 2.

How are ministers to prepare themselves against all the hard dealing that may be ? let them not looke for such respect at the worlds hands as earthly Ambassadors find : if they find such they haue caule to suspect themselves. It is to be feared that they seeker <sup>e</sup>so much to please the world. If they haue not <sup>f</sup>the resolution which this Apostle had, they may be as loath to deliuere their ambassage, as <sup>g</sup>Jonah was.

The other point is, that

<sup>b</sup>Mat. 10.24  
<sup>c</sup>Mat. 10.33

Minis-

*Ministers must take and use what liberty they can haue.*  
 S. Paul went as far as his chaine would let him: In his  
 chaine he preached. So likewise in prisyon he d-preached.  
 Thus did Christ and his Apostles, though they were  
 persecuted continue to preach: when they could not  
 in one place, they went to another.

24. Obs.  
 Ministers must  
 see what li-  
 berty they  
 can.  
 d. Act. 16. 32

There is a necessity laid vpon the Ambassadors of  
 God: and woe to them if they preach not the Gospell, e 1 Cor. 9. 16  
 when they may. But if notwithstanding some restraint,  
 they doe what lawfully they may, and possibly they  
 can, as they manifest thereby a great zeale of Gods glo-  
 ry in preferring it before their owne eale, so great shall  
 that reward be which their master will give them.

*Quest.* What if Ministers be inhibited by magistrates *Reason.*  
 to preach: may they notwithstanding that inhibition  
 preach?

*Ans.* Difference must be made betwixt times of per-  
 secution (when infidell or idolatrous or any such Ma-  
 gistrates as are open enemies to Christ beare rule, who  
 seeke vtterly to supprese the truth of the Gospell, and  
 roote out the professors thereof) and times of peace  
 (when Christian magistrates, who defend the Gospell,  
 and secke the progresse thereof, gouerne the Church)  
 The inhibition of infidells, and idolaters made simply  
 against preaching of the Gospell, because they would  
 have it vtterly suppressed is in this case no sufficient  
 inhibition to binde the conscience: it is directly and  
 apparantly contrary to Gods word. But when Christi-  
 an magistrates inhibit ministers to preach, it is because  
 they thinke them vnfit, and vnmeet either for some no-  
 torious crimes or for some erroneous opinions to ex-  
 ercise their ministeriall functions. In these cases such as  
 whether  
 Ministers in  
 hibited may  
 preach.

etc

are so inhibited, so far forth as they are inhibited, ought not to preach. Neither are particular and priuate men to iudge of the cause of the inhibition, whether it be iust or vniust: but as they who are apointed by the present gouernment to ordaine Ministers, are to iudge of their fitness thereunto, so likewise of their vnsfitness.

Againe difference must be made betwixt the kiads of ministers which are inhibited to preach. Some were ordained immediatly by Christ Iesus, and particularly commanded by him to preach: althe world could not silence such: though they were inhibited, yet ought they not to be silent, if at least they were not forceably restrained. Wherfore we read that the Apostles notwithstanding they were commanded by the Priests and Rulers of the Iewes to preach no more, yet continued to preach. <sup>Act. 5:40,42</sup> & the like may be said of the Prophets, who were extraordinarily appointed by God. Other are ordained by the hands of men, even of the gouernors of the Church. Now as they haue power to ordaine ministers when they iudge them fit for that place, so they haue power to deprive ministers, when they iudge them vnsit for that place, and therfore obedience must be yeelded to their inhibition.

But to returne to the point, Persecution is no sufficient cause to make a minister cease preaching; rather then not preach, he ought as *Paul* did, preach in a chain, if he may haue such libertie as *Paul* had.

*Vfe 1.* How will they answere it vnto their master, who vpon meere surmises and needelesse feares abstaine from preaching: not much vnlike to a floathfull man that begining to goe about his busynesse, saith, <sup>b</sup> *a lion is without*,

*out, I shall be flame in the streeet?* such ought to be a Ministers forwardnesse in performing his ambassage, that he doe his vttermost indeauour, till he be directly, and necessarily hindered.

Heauie is that reckoning which they must make, who haue all the liberty, fauour, and incouragement that they can desire, and yet preach not.

For the last point, the reason why the Apostle here mentioneth his chaine is the rather to stirre them vp to helpe him with their praiers that hee might both be affisted by God in doing what he did, and also, if it pleased the Lord, haue greater libertie to doe more good the word in the former verse, & in this verse also translated *bould speaking* signifieth also *libertie to speake*.

From the force of this reason, I obserue,

*The more Ministers are restrained the rather ought prayer to be made for them.* Obser. 25.

Ministers restrained to be  
praised for.

It should seeme that the Apostle when hee wro<sup>t</sup>e to the Hebrewes was someway or other hindred, so as he could not then come to them, whereupon hauing desired them to pray for him, againe hee desireth them <sup>i somewhat the more earnestly to doe so that he might be restored to them more quickly:</sup> but most cleare is this by the practise of the Church when Saint Peter was clapt vp close into prison, <sup>1 Heb.13.19</sup> <sup>\* earnest prayer was made of the Church v. A.7.11.3</sup> *earnest prayer was made of the Church unto God for him.*

Praier is the best meanes that can be vsed in this case: Reason 2. the most powerfull with God, the least offensiu<sup>e</sup> to men. Note the issue of the Churches praier for Pe-ter.

There is also greatest neede of the best meanes in Reason 2. this case, and that in regard of the losse which the Church

Church sustaineth by the restraint of faithfull Ministers.

VII.

The vse which we are to make of this point is, that we put it in dayly practise.

The Apostle hauing vsed those two forceable reasons to moue them to pray for him, returneth againe to the matter, and repeateth the thing which he would haue them pray for in his behalfe, namely that hee may *speak bouldly*, which he amplifieth by the manner, *as he ought to speake*.

The word which the Apostle vseth in this latter place somewhat differeth from the former, that is a <sup>a</sup>*nowne*, this a <sup>b</sup>*overbe*: yet in effect they imply one and the same thing. This repetition of this point sheweth that,

*Obseru. 26. Boldnesse and freedome of speech is very needful for a minister:* The holy Ghost repeateth not things in vaine: wherefore that which hath beene deliuered concerning this point, is the rather to be regarded: that which the Scripture againe and againe vrgeth, we must not lightly passe ouer, but giue the more diligent heede thereunto.

In that vpon the mention of his chaine Saint *Paul* reneweth his desire of this point, namely that hee may speake boldly, as if he had thus said, *because I am chained, I doe the rather desire boldnesse of speech: I note foure commendable vertues in him.*

*Obs. 27. Foure commendable vertues in the A. weake[n]esse.*

1 An holy iealousie which hee had of his owne tyes in the A. weake[n]esse.

2 An earnest desire of well performing his function.

3 An inuincible resolution to hould out to the end.

## 4 A strong affiance in the power of God.

1 For the first, hee was not ignorant that an iron chain, a keeper continually by one, restraint of liberty, and feare of greater danger were grieuous to the flesh (<sup>c</sup> For no chastening for the present seemeth to be joy-<sup>c Heb. 12.11</sup>  
<sup>a His iealousie  
of his owne  
weakenesse,</sup>  
<sup>ous but grieuous</sup>) that they might be meanes to dant the freest spirit, and to make the most couragious fearefull, that he himselfe was flesh and blood, that there needed more then flesh, euē Gods spirit to vphold a man, to make him bold to performe his dutie in a chain: wherefore though yet hee were not danted, yet he desirereth Gods helpe in regard of his present affliction to sup- port his spirit, and keepe him from fainting.

2 For the second, such was his desire of courage and boldnesse to performe his function as hee ought, that being in a chaine, he desirereth rather stile in his chaine so to doe, then to be freed from his chaine: for one would haue thought that being afflicted hee shoulde most of all haue desired the remouall of the affliction: but hee preferred that before this: as is more cleare and evident by this which hee said to the Elders of Ephesus, when he tooke his farewell of them, <sup>d</sup> I cannot not my life deare unto my selfe, so that I may finish my cause with ioy, and the ministry whiche I haue receaved of the Lord Iesuſ, to testifie the Gospell of the grace of God.<sup>d. Act. 20.24</sup>  
<sup>a His earnest  
desire of well  
performing  
his function.</sup>

3 For the third, though he had suffered much, yet as yet he had not <sup>b</sup> refisted unto blood: though his liberty were restrained, yet his blood and life were preferued, therefore he stil continueth to fight the Lords battaile, and to maintaine his quarrell: in a chaine he preached, and still desirereth boldly to preach, yea though it were in a chaine: doth he not herein manifest a brave spirit,  
<sup>b His invincibil resolution  
<sup>c Heb. 12.4</sup></sup>

an vndanted minde, an invincible courage?

<sup>4</sup> His strong  
affiance.

4 For the fourth, assuredly hee beleueed that God was able to giue him courage and boldnesse notwithstanding his chaine, and mauger the fury and rage of all his enemies, or else would he not haue desired boldnesse now that he was in the power of his aduersaries: but well hee knew that they which chained him, were chained by his master Christ Iesus, *who led captiuistic captive*: so as they could no further restraine him then his master permitted them, and hee was not ignorant (for himselfe said it) that *& though bee himelfe suffered unto bonds, yet the word of God was not bound*: they chained his body, but they could not chaine Gods word.

Vſe.

Beholde here a rare example: rare for the excellencie, and rare for the scarcitie of it. Admirable virtues were these, worthy our imitation.

1 They who maintaine in them such an holy ialousie, fearing least thorow the weakenesse of the flesh they may be danted with affliction, will bee the more watchfull ouer themselues, more earnest with the Lord in praier to affift, and vphold them, and more desirous of the helpe of others praiers, as Saint Paul here was: such haue beene found to stand out to the last cast stedfastly, when proud crackers haue beene quailed.

2 To desire while a man is vnder the crosse, rather to preach boldly then to haue the crosse remoued, argueth a great zeale of Gods glory, and a true desire of the progresse of the Gospell, and edification of the Church: for thus he preferreth these before his owne ease, liberty, yea and life too.

<sup>1</sup> Eph. 4:8

<sup>2</sup> 2 Tim. 2:9

3 Con-

3 Constanſy is that which ſetteth the crowne vpon a mans head: they who after they haue indured ſome tryals, ſhrinke in their heads, and giue ouer the fight before there life be ended, loſe the glory of their former valour.

4 But to be perfwaded, that God is able to enable his ſeruants in all diſtrefſes and diſſiculties to doe that worke whereunto hee ſendeth them, notwithstanding their owne weakeſſe, and their aduersaries power, will make men not feare what can bee done againſt them, but ſtill hold on vnto the end.

Thus wee ſee what rare and excellent virtues Moft mens theſe bee. But alaffe they are too rare and ſcarce a-  
mong men: as appeareth by their contrary diſpoſiti- contrary to  
Saint Pauls,

on: For

1 Many after they haue indured ſome ſmall triaſls, grow ſo iſolent thereupon, that they thiſke they can neuer be moued, and ſo forget God, and care not to ſeeke helpe and aſſurance from him.

2 If they call vpon him, it is rather for deliu-  
rance from that preſent croſſe, in regard of their  
owne eaſe, then for any abilitie to honour God,  
or doe good vnto his Churche: when men are  
any way afflieted, they account deliurance from  
it a great happiness, and therefore aboue all de-  
ſire it: Oh that I were at libertie, ſaih the pri-  
ſoner: oh that I were in my Country, ſaih the  
eaptiue: oh that I had health, ſaih the ſicke man: and I  
wealth, ſaih the poore man, &c.

3 So far they are from reſiſting vnto blood, and indu-

**a Mat. 13.21****b 1 Tim. 4.16**

induring till death, that so soone as **a** persecution ariseth for the Gospell, they are presently so offended and affrighted that they **b** forsake their profession.

**4** They so dreade their aduersaries power, and so doubt of Gods almighty power, and good prouidence that they thinke it in vaine to call vpon God.

The want of the forenamed graces in most men, maketh them to bee the more admirable in them who haue them; and it ought to moue vs to seeke the more carefully after them.

The last clause is this, *as I ought to speake*: which some take to bee set downe by the Apostle as a further motiue to stir them vp to pray for vtterance and boldnesse of speech in his behalfe, because it was his boun- den duty, necessity was laid vpon him, hee ought so to speake, whence may bee obserued that,

**Obs. 28.**  
To preach  
the Gospell  
boldly a ne-  
cessary thing.  
**c 1 Cor. 9.16**

*It is not a matter arbitrary for a Minister to preach the Gospell, and that boldly but a necessary thing. **c** Necessity is laid vpon mee (saith the Apostle) and woe unto mee if I preach not the Gospell. As much may bee said of all ministers. Their office requireth as much, the charge is committed vnto them. They who doe it not, omit their boun- den duty: wherfore every sleight occasion should not be an hinderance to them.*

But I taketh this clause rather to declare the *manner* of preaching, then a motiue to preach: and to haue reference both to his *function*, and also to his condition **? that hee may so speake as becommeth an ambassadour, & so also as becommeth one which was in bonds.** Hence first note that,

**Obsr. 29.**  
The Word to  
bee preached  
after a right  
manner

*It is not sufficient for a Minister to preach, unlesse it bee done*

*done after a right manner:* What is required vnto the manner of preaching I shewed before: the point in generall is againe urged by this Apostle Col. 4.4. and by Saint Peter saying, *\* If any speake let him speake as the oracles of God.* Thus in other functions doth the Apostle require a right manner of performing them. *Rom. 12:3.*

c 1 Thes. 4.11

The same Lord who requireth the duty it selfe, hath *Reason,* prescribed the right manner of performing it, so as our obedience and faithfullnesse is declared by the one, as well as by the other.

In the duties which wee performe, let vs carefully *Vse,* obserue how they ought to bee performed, if at least in the performance of them we desire to be accepted. Little is this in regard by many: for to insist in the point in hand, how loosely, how coldly, how rudely doe many preach the Word? as if it were inough onely to preach. Againe others fall into an other extreame: they preach the Word too curiously, too conceitedly, too vainely, with too great affectation and ostentation. Little doth God regard such paines: little comfort can ministres reapre thereby.

Againe the Apostle implieh that

*A Minister in bonds must haue respect to his present condition, accordingly to carrie himselfe:* as hee may not by his timorousnesse betray Gods truth: so neither by his indiscreete and over-great boldnes indanger the same. This doth Christ imply vnder that generall precept, *Obser. 29*

*Ministers  
must carry  
themselves  
according to  
their present  
condition.*

*\* Bewise as serpents, and innocents as doves.* Doue-like inno-cency will keepe vs from all fraudulent dealing, so as we<sup>d</sup> shall not deceive our master, and abuse that trust

d Mat. 10.16

which hee putteth in vs. Serpent-like wisdome will make vs preuent many mischeefes which otherwise thorow ralhnese wee might fall into. Such wisdome vſed the Councell at *Ierusalem*, when they did forbear to bee too violent against all the rites of *Moses* lawe, because of the multitude of Iewes which beleued, and permitted *abſtinenſe from blood, and from that which was ſtrangled*: yea it may be probably collected that Saint *Paul*<sup>c</sup> while hee continued, by the ſpace of two yeares diſputing in the ſchoole of *Tyrannus* which was at Ephesus, preached not particularly againſt *Diana*, though in generall hee perfwaded the people that *there are no Gods which are made with hands*, and also *perfwaded the things which concerne the kingdom of God*. For certenly there would haue been many tumults raiſed againſt him, and the Church (as thorow the malice of *Demetrius* a ſiluer-smith there was afterwards) if by name he had inueighed againſt *Diana*.

*Use*  
Pray for the  
ſpirit of wiſe-  
dom.  
*h* Epb. 1.17  
*i* Pbil. 1.10

*a* Mat. 10.19  
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*b* Luk. 11.13

That thus we may, when we are in our enemies power, ſpeakē as wee ought to ſpeakē, we are to ~~to~~ pray for the ſpirit of wiſedome, that we may <sup>1</sup> diſcernē things that differ, and that wee may rightly iudge of all circumſtances as are *Time, Place, and Persons*, with the like, and accordingly behauē our ſelues. That pro-  
mife which Christ made to his Disciples (ſaying *when they deliver you up, it ſhall be given you in that houre, what you ſhall ſpeak: for it is not you that ſpeak, but the Spirit of your Father which ſpeaketh in you*) and that which more generally hee made to all that call vpon him aright (namely, that *God will give the holy Ghost to them which desire him*). These and ſuch like promifes may affiſe

*e* Act. 15.23*f* Act. 19.9,30*g* verf. 26  
*h* verf. 3*i* verf. 24,25,*o* &c.

assure Gods faithfull ambassadours, that the Lord their Master will give them vnderstanding how to deliner their ambassage, if at least they seeke to understand according to soberity, and bee not too preposterous, following the apprehension of their owne conceipt, rather then the direction of Gods word. • *Rom.12.3* •  
unto thy seruants that with all boldnesse they may  
speak thy Word, that so thy name may  
be the more glorified, and thy  
Church edified.  
*P O Lord grant* *¶ 1 Th. 4.13*  
*amen.*

EINIS.







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THE  
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O R

THE SPIRITUAL FURNITURE  
which GOD hath prouided to keepe safe every  
CHRISTIAN SOVLDIER from all the  
assaults of Satan.

*First Preached, and now published for  
the good of all such as well vse it:*

BY

William Gouge B.D. and Preacher  
of Gods word in Black-fryers LONDON.

1.COR.16.11.  
*Watch ye, stand fast in the faith, quit you like men, be strong.*



AT LONDON

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3 Because words doe not onely declare, but also stir vp and increase the affection of the heart. For as fire heateth a chimney, and the reflexion of heat which commeth from the chimney maketh the fire hotter, so the ardency of the heart pronoketh words, and words make the heart more ardent and earnest.

4 Words are an especiall meanes to keep the mind in prayer from wandring, and to hold it close to the matter. A man that prayeth alone, and that onely in his inward meditation, will oft have his meditations interrupted with other thoughts, and so his prayer stand at a stay, till after some time his former meditations come to his minde againe. Now the uttering of words wil be a good meanes to prevent that interruption.

5 The tongue wherewith words are uttered, is of all other parts of a mans body the most proper and excellent instrument of Gods glory. <sup>a</sup> There was especially blessed we God, and therefore by an excellency it is called *glory*. As David speaking of his tongue saith, <sup>b</sup> My glory rejoiceth. And againe, <sup>c</sup> Awake my glory. And again, <sup>d</sup> I will sing and give praise with my glory. In regard of these three last reasons, it is meet to vse words even in priuate prayers when we are alone: Provided that it be not for ostentation to be knowne to pray, for that is a note of hypocrisy condemned by our Lord in the Scribes and Pharisees.

Sudden prayer is when vpon some present occasion the heart is instantly lift vp vnto God, whether it bee only by some sighes of the hart, or by some few words uttered. It is likely that Nebemias prayer was some sudden desire of the heart. For the King offering speech vnto

<sup>a</sup> 1 Sam. 3.9.

<sup>b</sup> Psal. 16.9.  
g & 57.8.  
<sup>c</sup> & 108.1.

<sup>d</sup> Mat. 6.5.

§ 25  
3 Sudden.

Neh. 2.4

vnto him, gaue him occasion to make a fuit vnto the King, which that he might obtaigne he lift vp his heart to God. Ecclesiasticus 14.10  
These sudden prayers are called  *ejaculations of the heart*, which are to be vsed as salt with meat : with e-  
very bit of meat we commonly take a little salt to sea-  
son it. So when we doe any thing, when we conser of  
any thing; when we goe any whither, vpon all occasi-  
ons, we must lift vp our hearts to God.

This argueth an holy familiarity with God, yea it *Reason*,  
manifesteth an heauenly mind, euен as those things  
which are ready vpon all occasions to fly vpward ap-  
peare to be of a light acriall or fiery nature, not earth-  
ly, heavy, and weighty.

This kind of praier must so be vsed, as it be added to  
solemne and set prayers, and not make them to be ne-  
glected. No man maketh a meale of salt alone, and refus-  
eth other solid meat, because salt is now and then to be  
eaten. Much lesse must these sudden prayers hinder so-  
lemnne or composed prayers.

Composed prayer is when a Christian setteth him-  
selfe to make some solemne prayer vnto God, whether 5.16  
1 Composed  
prayer.  
it be in Church, family, closet, field, or any other place;  
whether it be vttered with words, or onely conceiued  
in heart : as the morning and euening prayer which  
Christians vsse to make, or the prayer at solemne assem-  
blies, with the like. <sup>1</sup>Such were the prayrs that Daniel  
vied to make three times a day.

God to whom we make our prayer is a great God *Reason*,  
of excellent Maiestie, not lightly, but with all due reue-  
rence to be regarded, and therefore most meet that we  
should compose our selues in a solemne manner to ap-  
peare.

Preparation  
needfull.

<sup>a</sup> Eccl. 5.2.

peare before his glorious presence. That this kind of prayer may be the better performed, preparation is very needfull, which the Preacher implieth saying, <sup>b</sup> Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.

In preparation vnto prayer two things are to be performed. First we must empty our soules of all such things as may hinder prayer. Secondly fill them with such things as may be helpfull thereunto.

The things that hinder either wicked or worldly. Wicked things are against God, or against man.

Against God are all sinnes, and transgressions of his Law. These we must search out, & having found them out set our selues with a full and honest purpose of heart utterly to forsake them. <sup>b</sup> If we regard wickednesse, God will not hear our prayer. Whereupon saith <sup>c</sup> David I will wash mine hands in innocency, O Lord, and compass thine altar: as I have washed my hands clean biforne thee, so do I

<sup>a</sup> Psal. 66.18.  
<sup>c</sup> & 26.6.

<sup>d</sup> 1 Tim. 3.8.  
<sup>e</sup> Mat. 5.14.

Against man are wrath, anger, malice, and such like revengefull affections; in regard whereof the Apostle exhorteth to lift up pure hands without wrath. And Christ commandeth to bereconciled before the gift be offered. In a word then, that we may empty our soules of all such wicked things both against God and man, which would hinder our prayers, these two things are needfull. First reapeance towards God. Secondly, reconciliation with man.

Worldly things are such cares, as concern the things of this life: our temporall estate, and earthly affaires, which though at other times they may be warrantable commendable, and needfull, yet may be an incumbeunce, and hinderance vnto prayer. This was prefigured

gured vnder the Law, by that rite of plucking off shoes <sup>Exod. 3.5.</sup>  
when men appeared before the Lord. <sup>Lev. 5.5.15.</sup> Shoes are law.  
full to be worne, yea very needfull, yet in approaching  
before the Lord they must be put off. So moderate  
care concerning the busynesses and affaires of this world  
are lawfull and needfull, yet when we goe to prayer,  
they must be laid aside, and our soules emptied of them.  
For they are as heauy burdens, and clogs which will  
holde downe our hearts, and keep them from flying vp  
into heauen. Now note the counsell of the Apostle,  
*Cast away every thing that presseth downe.* <sup>Heb. 13. 1.</sup>

If our soules be only emptied of these things, they  
are like that <sup>a</sup> empty house which the uncleane spirit <sup>b</sup> Mat. 12.45  
finding, entreth into with leauen other spirits. Wherefore  
that wee may be prepared to praye we must bee  
filled with such spirituall matters as fit prayen; which are  
concerning God and our selues. Gods greatness is to  
be meditated of, to strike our hearts with reverence:  
and his goodness to breed faith in vs. Yea also his blef-  
fings bestowed to fill our mouthes with praise. Our  
wretchednesse is duely to be weighed, that we may be  
truly humbled: and our wants are to be obserued, that  
we may know what to aske. Thus are we to come pre-  
pared vnto composed prayer.

*Conceiued prayer* is that which he who verteth the  
prayer inventeth and conceiueth himselfe, as are most  
of the prayers recorded in the Scripture. This kind of  
prayer the Saints in all ages have vsed. It is very com-  
mendable, expedient, and needfull. For

1. It manifesterth the gift and power of the Spirit, <sup>Reasons.</sup>  
who can giue both matter and manner, words and affec-  
tions. Who can suggest what to pray & how to pray.

2. Encry.

2 Every day wee haue new wants, new assaults, new sinnes: is it not needful then that our prayers be conceiued and framed accordingly, that our petitions bee made according to our present wants, our supplications according to our particular assaults, our confession according to our severall sinnes?

3 As God dayly continueth and reneweth old blessings, so also hee addeth new to them. Is it not most meete that notice bee taken of those new blessings, and accordingly thankes bee given in particular for them?

*Obiect.* This present inventing and conceiving of prayer maketh prayer to bee confused, and either very defective or very tedious.

*Answ.* In them that haue not ability to pray, or suddenly and rashly come vnto prayer it may bee so. But if a man haue any competent ability, if he premeditate before hand what to pray, if hee set vnto himselfe any good method and order, such defect, tediousnesse, and confusion (as is supposed) will bee easily auoided.

*Preferred* prayer is, when a set, constant form is laid downe before hand, and either conned by heart, or read out of a booke or paper by him that vttereth it, and that whether hee bee alone, or in company.

*Quest.* Is a set and prescribed forme of prayer lawfull.

*Answ.* Yea verily, and that for these reasons,

I <sup>1</sup>God prescribed a set forme of blessing for the Priests constantly to use. The 92 Psalme, which is a Psalme of praise, was prescribed a song for the Sabbath day: and 103 Psalme prescribeth a prayer for the afflittions when

§ 28

6 Prescribed  
prayer

Reasons.

<sup>1</sup> Num. 25, 24

when hee is ouerwhelmed, and poureth out his complaint before the Lord. <sup>a 2 Chr. 20.32</sup> The 136 Psalme was sung after Da-  
uids time. <sup>b Ch. 19.30</sup> Henckiah the King, and the Princes coman-  
ded the Levites to prisethe Lord with the words of David,  
and of Asaph the Seer. If a prescribbed forme of praise  
may be vied, then also of prayer: for there is the same  
reason of both.

2. Besides Christ himselfe prescribed an excellent forme  
of prayer which hath been vised in all ages of the Church  
since his time, and is by an excellency called the *Lords  
Prayer*. Saint Paul obserues a set forme of blessing in  
the beginning and end of his Epistles. Thus we see pre-  
scribed prayer warranted by Gods word.

2. Many weake ones who haue good affections,  
but want intencion, vtterance, and such like parts, are  
much helped by prescribed formes: for when they  
reade or heare words fitting their wants and occasions,  
their hearts can well goe with their words, yet can they  
not invent fit words.

3. Prescribed formes of prayer in the publick wor-  
shippe is a good meanes to maiataine vuniformity in se-  
verall Churches. <sup>a 2 Cor. 11.1. 1 Thess. 5.14. 1 Tim. 2.1. 1 Cor. 14.23.</sup>  
*Object.* The spirit is flinted hereby: neither can a  
man vtter that which the spirit moueth him vnto, when  
he hath a set forme prescribed.

*Answe.* The spirit in him which praith by a set  
forme, is no more flinted, then the spirit is flinted in  
those which heare an other pray: for to them which  
heare others, words are prescribed. To the hearers it  
is all one whether hee that prayeth vteth a prescribed  
forme, or conceiue, and invent his prayer, for they goe  
along in their hearts with his words.

Ec

They

They who simply and altogether condemn prescri-  
bed prayer, doe think too childishly of God, and deale  
too iniuriously with Gods little ones. They conceit  
God to bee affected with variety, and make the power  
of prayer to consist in copie of words, and noueltie of  
matter, which is many times an hinderance to true de-  
votion : for while the minde is too much occupied in  
inuention, the heart cannot bee so free to devotion, as  
otherwise it might bee. Prayer is not like a nose-gay,  
which is no longer sweete then the flowers are new and  
fresh : For the sweete saour of prayer consisteth in the  
sincerity of heart, and ardency of affection, whereby al-  
so the power of the spirit is manifested.

2. The iniury which is done to Gods little ones is  
this, that they seek to deprive them of an especiall help,  
whereby their weakenesse might bee supported, yea to  
hinder them of the benefit of prayer. For many are  
not able to conceiue a prayer of themselves, yet if they  
 finde a forme answerable to their occasions, they can  
pray heartily and earnestly.

Thus we see that prescribod prayer is not onely law-  
full, but also needfull. So farre forth as wee finde it an  
help to devotion wee may use it : but yet wee may not  
alwaies tie our selues vnto it : to say the least, they are  
very weake Christians that cannot pray without a pre-  
scribed forme.

Now it is a shame for any Christian to bee a weake  
one all the daies of his life : it is required at our hands  
to grow in knowledge, judgement, discretion, faith, and  
other like graces.

If the weakest Christians doe but carefully obserue  
the order that others use, and withall take notice of their  
owne

owne sinnes in particular, of their particular wants, and of the particular blessings which God bestoweth on them, they may with vse and practise come to conceite a good prayer. And when once in any competent measure they can pray for themselves, by degrees they com to pray for others also. But many are too idle and sluggish in making tryall: they will not offer to make experience of the gift of Gods spirit: but rather vterly quench it, as a man may doe, and too many so doe, by tying themselves too much to set forme.

Though publike leiturgies for uniformity sake are to be constantly vsed in set forme (provided that there be severall prayers fit for diuers, yea for all publike occasions so neare as may bee) yet it is not so meete for particular persons alwaies to tie themselves to one set forme. For what can that argue but that they little obserue Gods different manner of dealing with them at severall times.

Publike prayer is when an assembly of Saints pub-  
likely with one ioynt consent call vpon God.

In publike prayer three things are requisite.

1. **Meete persons.**
2. **A fit place.**
3. **A right manner.**

1. The persons must be a publike Minister of the Word and people. I shewed before that prayer was a principall part of Gods publick worhippe. Now in all publike worhippe there is required a Minister for one partie, and people for the other. A Minister hath a double function; one to stand in Gods roome, and in Gods name to declare Gods minde and will vnto his people. Another to stand in the Peoples room, in their name to declare

declare their minde and desire to God.

The former he doth in preaching the Word and ad-  
ministering the Sacraments. For God (saith the Apostle)  
<sup>a Cor. 5.19,20.</sup> hath committed to us the word of reconciliation: now then  
are we embassadours for Christ, &c. Expressly it is said  
that Ministers are Christs embassadours, which is in re-  
gard of the Word; that also they are such in regard of  
the sacraments, is implied in that commission giuen to  
the Apostles, <sup>b Mat. 28.19,</sup> Go teach all nations and baptise them in the  
name of the Father, &c.

The latter he doth in making petitions and giuing  
thankes to God: <sup>c</sup> when the Prophet had exhorted the  
people to assemble together publikely to pray: he saith,  
*Let the Priests the Ministers of the Lord say, spare thy people O Lord, & give not thine heritage into reproach, &c.* Min-  
isters therefore in publike assemblies are to vtter the  
petitions of people, so it is noted that<sup>d</sup> when the people  
were assembled to giue thankes to God, *Ezra the Priest  
praised the Lord.* <sup>e</sup> The incense which vnder the law was  
offered by the Priest to God, did prefigure thus  
much.

Thus as in preaching a Minister is Gods mouth to  
the people, so in praying the peoples mouth to God.  
Wherefore also there must bee people to ioine with  
him: for if a Minister be alone, his praier is but a priuate  
praier.

That which is required of people in publike praier,  
is to testifie their consent to that which the Minister vt-  
tereth: for the praier of the Minister is their praier:  
though for order sake to auoide confusion there be but  
one voice vttered, yet the hearts of all present must goe  
along with that voice and giue an inward assent, and  
not

not so onely, but also it is very expedient to testifie the same so as the Minister may heare their consent; as well as they heare his prayer. which is in the hand of another  
 The ordinary way, and as is in Hebrew word yes vied, in all languages;  
 the best way for people to manifest their consent is it signifieth truth, or faine: the  
visting of it, after a piser, implieth an assent vno the Praier,  
an earnest desire of the things prai-  
ed for, and assurance offaith to ob-  
serve our commandments by gud rule

15. &c. And accordingly was it practised Neh. 8. 6. It is a sound well beseeming Gods publike worship to make the place ring againe (as we speake) with a mount Amen of the people. The Iewes uttered this word with great ardency, and therefore vsed to double it, saying Amen. Amen. Neh. 8. 6. (See vol. I. 231) world enwoxny bese

2. The place must bee publike: such a place as all that ought to meete may know, and have libertie to come ynto: at first this was in some familie, yea afterwards when all the world almost forsooke God, God

chose out of the world some peculiar families, who with their house-hold worshipped God in their houses, as Nasbin his time, so Abraham, Isae, Iacob in their times. But when Gods people increased in the wildernes, he caused a tabernacle to bee built, that then was their place of publike worship, afterwards a temple was built which because it was the place of publike worship, was by a propriety called the house of prayer.

To this place if the people could not come, <sup>1</sup> they would at least pray towards it: for which they had their warrant from <sup>2</sup> Salomon's praier. to omis righting ad 1000 1. King. 8. 44

After that Christ came by whom the partition wall betwixt Iewes and Gentiles was broken down, and both

Ad finitum  
new caletis to  
mirus Amen  
rebus. Hier.  
proem in 2. lib.  
comens. ad Gal.  
2. T he place  
of publike  
Gen. 4. 16

<sup>1</sup> Isa. 56. 7  
<sup>2</sup> Dan. 6. 10

made

E c 3

O I. TIM. 2.8

P. JAS. 4.21

1 COR. 11.20

made one people to God, all places were sanctified for praier: in which respect Christ said, *v. The lawe commandeth when ye shall neither in this mountaine, nor at Jerusalem worship the father.* So as vnder the Gospell no one place is more holy then other. Yet it being Gods will to be worshipped publicly, needfull it is that there should be places fit for that purpose. Thus the Corinthians had one place to worship God in. *as also they*

In kingdome and nations where Gods worship is maintained, are Churches, and Chappells built for that purpose. These being set apart for Gods publike worship, Ministers and people are to resort unto them. *this by our authoritie aforesaid* *also eq[ue]al to*

*Yet I denie not but in times of persecution, secret and vnknowne places (secret I say and vnknowne to haters and persecutors of religion, but knowne to true professors) may be vsed for publike praier: as certain inhabitants of Philippi went out to a riuers side to pray on the Sabbath day.* Separatists which live in this land and otherlike places where are publike places for praier appointed, whereunto all haue liberty to resort, commit a double fault: one in abstaining from such publike places, whereby they shew themselues contemners of publike praier: the other that they seeke priuate places, as houses, woods and boats, for publike praier: whereby (to say the least) they turne Gods publike worship into a priuate worship. Too neare to these do many Schismatiques come, who though they frequent our Churches to heare the word preached, yet will they not be present in time of publike praier, whereby they deprive God of one part, and that the most principall part of his publike worship.

*Separatists  
taxed.*

3 For the manner of publike praier, two things  
are requisite      5 Vnanimitie: it is shewed ffor the  
                        2 Vniformitie.

<sup>3</sup> The manner  
of publicke  
praier.

Vnanimity respecteth the heart and affections, that all  
which draſt emble together, may continue in the Church  
(as is noted of the Christians in the primitive Church)  
*with one accord*. For this end in publike worship a voice  
is necessary: for how can there bee a consent of heart,  
unlesſe p[er]ſone know another's minde? how can that bee  
knowne but by the voice? it is the principall end of  
speeche, to make knowne a mans minde. A voice vſed  
in publike praier must be      5 Audible.  
                        2 Intelligible.

*All. 3. 46*  
*intelligibili.*

It must bee so loud as all that are present (if it bee  
possible) may heare it. For a voice not heard is as no  
voiceto them which heare it not: they can giue no af-  
sent, and so pray not: it is noted that *Solomon blessed* *1 King. 8. 55*  
*all the congregation with a loud voice.*

The Ministers  
voice must be  
audible.

It is a fault for a Minister in the Church to pray so  
softly, as all the people cannot heare him: some that are  
able to vtter a loud voice, and that preach loud inough,  
in praier cannot be heard: is there not as much reason  
that people should heare their Minister pray, as preach?  
other that are loud inough in the middle and ending of  
their praier, cannot be heard in the beginning: but eue-  
ry word ought so to be vttered, as it may bee heard. It  
is a fault also in people so to say *Amen*, as they cannot  
be heard: why ſhould not the Minister as well heare the  
affent of his people, as they heare his praier? it cannot  
but slacken the ardency of a Ministers affection, when  
he cannot perceiue any coſent in people to that which  
he praieth: but a chearefull and euident affent doth

*Amen to be  
uttered aloud.*

The Minister's  
voice must be  
intelligible.  
b.1.COR.4.15

1.COR.14.8

Vnlawfull to  
pray in a straige  
tongue.

c.1.COR.14.6

Or.

ad.1.Thess.5.12

d.MAT.6.7

e.1.COR.14.17

23.

f.146.

quicken and cheare yþ his spirit;

2 It must be such a kinde of voice, and so vttered, as all that heare it may vnderstand it: for so saith the Apostle, speaking of publike praier, *I will pray with understanding*, that is, so as others may vnderstand me. Otherwise a loud voice is no benefit at all. If a trumpet should be sounded, and the sound not discerned, *who shal prepare himselfe to batteile thereby?* That a mans voice may be intelligible, his language wherein hee speakeþ must be knowne, and his speech distinct.

It is vtterly vnlawfull to pray in a strange tongue: a thing against which the Apostle purposely, and copiously disputeth. This hath respect both to the partie that uttereth the prauer (he must vnderstand what hee vttereth, or else his prauer is but a liplabour, even mere babling, which Christ condemneth) and to them who heare it, their hearing, if they vnderstand not, is no hearing, they cannot be edified thereby.

Papists offend in both these.

They teach children, woemen, lay-men, such as vnderstand not one word of Latine, to make all their prauers in Latine.

2 They prescribe their publike prauers, whereof all the people pertake, to be made in Latine.

To affect in prauer such vncouth words, and curious phrases as exceede the capacite of the vnlerned, is little better then to pray in a strange tongue. The Apostle sheweth that prauers must be so vttered as the vnlerned may say *Amen*.

Contrary to distinct praying it is for a Minister to mumble and tumble over his words too fast: it argueth want of reverence, it hindereth devotion and affection

fection of heart (for when a praier is too fast posted ouer what time can there be for the heart to worke) it also hindereth attention, and vnderstanding in the hearer.

Vniformity respecteth the outward carriage and gesture in praier. Of reverend & humble gesture I speake before. The point now to bee noted is, that all which assemble together in one place to pray, doe vse one and the same seemly gesture, & which is noted of the people <sup>in Esdras time</sup> <sup>v.8.9.</sup> in *Ezra* des time, when he opened the booke to reade, *a' flood vp*, <sup>but when he praised the Lord,</sup> *they all bowed v.5.* *themselves, &c.* This outward vnitormity preuenteth a preposterous censuring of one another, and may be a meanes of stirring vp one anothers affections: for when one seeth others humbly to kneele downe, his heart may be so strucke, as he will be moued with reverence to humble his owne soule: but diuersitie of gestures may cause distractions, and hinder devotion: vnitormitie in that which is lawfull and warrantable is an especiall part of good order: diuersitie of gestures causeth a kinde of confusion. Now <sup>i</sup> God is not the author of <sup>1 Cor. 14.33.</sup> confusion: wherefore <sup>b</sup> all things are to be done decently, and <sup>v.10.</sup> in good order. The best generall rule that wee can obserue to keepe order is, to yeeld to such commendable, and warrantable gestures as the Church wherin we liue prescribeth and practiseth.

Thus hauing given some directions for publike praier, I will lay downe some motiues to stirre vs with conscience to performe it.

<sup>1</sup> The more publike praier is, the more honourable & acceptable it is to God. If it be an honor to God for one to pray, the more doe iaine together therein, the more honour-

Motiues to  
publike praier

<sup>1</sup> Mat. 18.20

honourable it must needs bee: it is the more acceptable because God delighteth in the joint consent of his Saints worshipping him: whereupon God promised,

<sup>1</sup> Where two or three were gathered together in his name, to be in the midst of them.

<sup>2</sup> Isai. 1.16, 17<sup>3</sup> Isa. 3.8

2 It is also the more powerfull: the cries of many ioyned together make a loud crie in Gods eares, and moue him the sooner to open his eares. Hereupon when there was a iudgement in the land,<sup>3</sup> the Prophet calleth all the people to assemble together to pray: and so did<sup>4</sup> the king of *Ninewet* when the ruine thereof was threatened.

3 It is an outward signe whereby wee manifest our selues to be of the chosen and called flocke of Christ.

4 It is an especiall meanes of mutuall edification: for thereby we mutually stirre vp the zeale, and inflame the affection of one another,

5 The negle<sup>c</sup>t of it is a note of profanenesse, from which blame separatists, and schismatiques though they would seeme very religious, cannot well acquit themselves.

These and other such like reasons made • David rejoice when they said, we will goe into the house of the Lord, and mourne when he could not come into the house of praier.

<sup>• Psal. 122.1</sup><sup>2 & 84. 10. c.</sup><sup>a 2. King. 4. 33</sup><sup>b Luk. 9. 28</sup>

Priuate praier is that which is made by some few together, or by one alonē: by few as when two or three friends goe together into some secret place( as <sup>a</sup> when Elisha and his seruant were alone in a chamber praying for the Shunamits childe, and <sup>b</sup> Christ tooke Peter, and John, and Iames, and went into a mountaine to pray) or an whole house-hould pray together in the family, as

when

\*when *Cornelius* praied in his house. This charge especially belongeth to the master of the family. For as he is in his family a Lord to gouerne, and a Prophet to teach, so also a Priest to offer vp the sacrifice of praier; as a Minister in the Church, so he in the house must utter the praier (or at least provide one to performe that duetie) and withall cause his whole househould to bee present thereat.

1 The family hath neede of peculiar blessings, besides the publike and common blessings which in the Church are praied for: yea it receiueth many blessings for which peculiar thankes are to bee given in the house.

2 A Christians house is made Gods Church, if Gods worship be there from time to time performed, which is a great honour vnto a familie. Wherefore for honour sake Saint *Paul* mentioneth <sup>d</sup> the Church in the house of *Priscilla*, and *Aquila*, and <sup>e</sup> of *Philemon*.

3 By praier a Christian bringeth Gods blessing into his house (which is a matter of great profit) for where God is called vpon, there is hee present to bestow his blessing, as hee blessed *Obed-edom*, and all his househould, while the arke was in his house. Praier then <sup>f</sup> bringeth both honour and profit vnto a family.

Vnworthy they are to bee governours of a family, who omit this duetie therein. They cause Gods curse to lie vpon their house, and deprive themselves of a iust right vnto all the goods which are therein. For by praier they are all sanctified: hee that vseth any thing without praier is an usurper and a robber, and shall another day dearely answere for it. They who frequent publike praier at Church, and neglect priuate praier at home,

*Reasons.*

<sup>d</sup> Rom. 16.5  
<sup>e</sup> Phil. v. 2

*Vse.*

home, are either superstitious, or hypocriticall persons.

**S. 31**  
9 Secret praier  
<sup>a</sup> Mat. 6.6  
<sup>b</sup> Mar. 1.35  
<sup>c</sup> Gen. 24.63  
<sup>d</sup> Act. 10.9  
11 Tim. 2.8

The praier which is made by one alone, none being present but God and hee that praierh, I may call *secret praier*. This may be in a close chamber, or closet, or on a desolate mountaine, or in a secret field, or on any house top, or in any other place.

It is very needfull that secret praier bee added both to publike praier at Church, and priuate praier in familie for these reasons.

*Reasons.*

1 Hereby we may more freely poure out our whole hearts vnto God: it is not meete that any other person should know many things which are knowne to God and cannot be concealed from him. Every one is guiltye of such particular sinnes as are to bee acknowledged alone before God, and every one hath particular wants to be praied for by himselfe. Hereby also wee may by name mentiō in our praiers to God our dearest friends which is not so meete to do in company. I thinke Saint <sup>e</sup> Rom. 1.9.10 Paul ment such *secret* praiers when hee said, *I make mention of you alwaies in my praayers.*

2 This kinde of praier affordeth the truest triall of the vprightnesse of a mans heart: for a man may long continue to pray in the Church and in a family, and his praier be meere formall, euen for company sake: but he that alone in secret, when and where no other man knoweth, calleth vpon God, surely maketh conscience of praier, and hath an honest heart (though hee may haue much weakenesse, and many imperfections) For what bie-respect is there that shoulde moue him vnto lesse he be popish, and thinke that the saying of a few praiers in secret is a meritorious worke.

3 This

3 This argueth a great familiaritie with God, when a subiect vseth to goe alone to his soueraigne, it argueth much more familiaritie then when hee commeth with a petition in the company of others.

4 It bringeth greatest comfort vnto a mans heart : for such is the corruption of our nature, that we cannot performe any holy exercise as wee ought (<sup>¶ When wee would doe good enillis present with vs</sup>) whereby it commeth to passe that the comfort of such holy exercises which we performe in Churc[h] or house, is taken away. <sup>Rom. 7. 21</sup> This maketh Christians to rinne to God in secret to humble themselues for the imperfections of their publike praiers. Christians would much doubt and euen faint oftentimes if it were not for their secret prayers. They whichcontent themselues with Church and family praiers haue iust cause to suspect themselues.

5 Such wiues, children, seruants and other inferiours which liue in any house vnder prophane gouernours that will not haue praiers in their families, may by this kinde of praiers make supplie thereof vnto their owne soules: none can hinder secret praiers.

Ob. We can haue neither time nor place to pray secretly.

Answ. Do ye not finde many times & places to commit sin so secretly as none can see you? if you had as great delight in praiers as in sin, you would finde time & place.

Direction.

This kinde of praiers (so neer as may be) is to be performed so secretly as no other may know it, lest the knowledge which others haue of it may minister occasion of inward pride. <sup>¶ but the doore,</sup> saith Christ. It is not meete to vtter secret praiers so loud as any other shold heare it.

The last distinction of praiers is ordinary and extraordinary. All the forenamed kindes are ordinary, therefore

<sup>¶ Mat. 6. 6</sup>

fore I shall not need to speake of it.

<sup>S 32</sup>  
19 Extraordi-  
nary prayer.

<sup>1</sup> Jon. 3.8.

<sup>1</sup> Exo. 32.32

<sup>1</sup> Luke 22.44

<sup>1</sup> Heb. 5.7

<sup>Opus didact.</sup>

Extraordinary prayer, is that which after an extraordinary manner euen aboue our vvisuall custome is powred out before God. This consisteth partly in ardency of affection, and partly in continuance of time. <sup>1</sup> The King of *Nimisib* required an extraordinary ardency, when he commanded his people *to cry mightily unto God*. We haue a memorable example hereof in *Moses*, who was so earnest in his prayer, that <sup>1</sup> rather then noe haue his petition granted, he desired to be rased out of Gods booke. Christs ardency yet exceeded this; it is noted that he prayed <sup>1</sup> earnestly <sup>2</sup> with strong crying and teares. Yea his ardency made his sweat to be as great drops of blood falling downe to the ground.

This ardency is in Scripture set forth by divers Metaphors, as <sup>1</sup> Renting the heart, <sup>2</sup> crying, <sup>3</sup> striung, <sup>4</sup> wrestling with God, &c.

<sup>1</sup> Joel 2.13

<sup>2</sup> Exo. 14.15

<sup>3</sup> Rom. 15.30

<sup>4</sup> Gen. 32.24

Though this ardency be an inward worke, yet can it hardly containe it selfe within a man: but as thunder, which is an heat conceiued within a cloud, because of the ardency of that inward heat bursteth forth, and causeth lightning, rumbling and raine, so a vehement and earnest desire of the heart will some way or other manifest and declare it selfe. Many waies are noted in the Scripture whereby it hath been manifested, as

Signes of  
extraordinary  
ardency.

<sup>a</sup> Luke 22.44

<sup>b</sup> Neh. 1.3

1 Extraordinary distemper of the body. <sup>a</sup> Christs earnestnesse in prayer stroke him into an agony, and caused his sweat to be turned into blood. <sup>b</sup> Nehemias ardentie so changed his countenance as the King obserued it.

<sup>c</sup> 1 Sam. 13

2 Vnusuall motion of the parts of a mans body. <sup>c</sup> Anasiba mooued her lips, as if she thought she had beeene drunken.

drunken.<sup>4</sup> Salomon spread his arms abroad. <sup>5</sup>The Pub. lican beat his breast.<sup>6</sup> Christ fell vpon the ground.

<sup>3</sup> Deope sighes and grones.<sup>8</sup> My sighing is not hid from thee, saith David to God. <sup>9</sup>The sighes of the spirit are such as can not be expressed.

<sup>4</sup> Loud crying.<sup>1</sup> David roared all the day. <sup>10</sup> Christ cried with a loud voice.

Often repeating and inculcating the same petition. <sup>11</sup> Christ did once, twice, thrice, returne to God in prayer, saying the same words. <sup>12</sup> Paul prayed thrice, that is oft, against a temptation. Note how Daniel doubleth and redoubleth his words, O my God incline thine eares and heare, open thine eies and behold, &c. O Lord heare, O Lord forgive, O Lord consider, and doe it. Defer not, &c. <sup>13</sup>Abram praied sixe seuerall times together for one thing; namely for mercy on Sodom.

<sup>6</sup> Teares, <sup>14</sup> these Christ powred forth. <sup>15</sup> So did the sinfull woman, and <sup>16</sup> the Israelites in such abundant measure, that she washed Christs feet with her teares, they are said to draw water and poure it out before the Lord, <sup>17</sup> Peter is said to weep bitterly.

Tears are the most vsuall signes of earnest and ardent prayer, in which respect they are powerfull with God. Tears in Jacob had power over the Angell and prenailed, for why? <sup>18</sup> He wept and praised. <sup>19</sup> Christ was heard in that which he feared. For why? <sup>20</sup> He also offered up prayers with teares. <sup>21</sup> Ezekiel wept sore, and was heard. Peters teares, the sinfull womans teares, Annas teares, the teares of Gods children at all times haue been regarded, and accepted. Yea it is noted that God hath a bottle wherein he putteth the teares of his Saints: and with great Emphasis saith

Daniel,

bba

*David, are they not in thy booke? there recorded to be remembred?*

*Object.* *Jesus' teares were no whit regarded,* <sup>a</sup> *nor the teares of the Israelites when they went to fight against Benjamin, no nor* <sup>b</sup> *David's teares when he prayed, fainted, and wept for his child.*

*Answ.* 1. Teares simply in themselves are no whit acceptable vnto God, but as they are signes of true prayer. *Jesus' teares were not such, they rose from griefe of a worldly losse, and from anger, malice, and indignation against his brother.*

*Secondly, If any continue in sinne, and repented not, their teares are not regarded.* The *Israelites had not repented of their owne sinnes, and yet would take vengeance of their brothers sinne: they wept because they prevailed not, but they wept not because they repented not of their owne sinnes.* Afterwards when in token of their repentance, <sup>c</sup> *they fasted, and offered burnt offerings, and peace offerings vnto the Lord, and so wept, the Lord heard them, and they prevailed against Benjamin.*

3 Though God grant not that particular which by teares is craued, yet may the teares be acceptable to the Lord, as *Davids* were.

Then are teares most powerfull and effectuall when they arise from compunction of heart for sinne committed against God, as the tears of the sinfull weoman, and of *Peter* did. Nothing more moves the true Christian heart to melt, and eyes to flow forth with teares, then a due consideration of Gods tender and mercifull dealing with man, and his vngratefull, and vngrievous carriage towards God. The feare of Gods wrath, and

<sup>a</sup> *Judg 10.16*

<sup>b</sup> *Heb. 11.17.*

<sup>c</sup> *Jud. 20.13*

<sup>d</sup> *2 Sam. 12.22*

and judgments, & horror of hell, may strike the heart with astonishment, and amazement, and make it as Nabals heart, like a stone. But grief for displeasing a merciful Father, sorrow for losse of Gods favour is it which especially maketh the heart send forth such tears.

Extraordinary prayer further consisteth in long continuance, when prayer is held out longer then at usual and accustomed times. <sup>a</sup> *Moses* continued a whol night in prayer: <sup>b</sup> so did *Daniel*, and *Christ*. <sup>c</sup> *Moses* spent a day therein: so did *Iacob* and the Elders of Israel. <sup>d</sup> *Daniel* called upon God night and day. No doubt but *Elijah* spent the three days and three nights that he was in the Whales belly in prayer. <sup>e</sup> It may be gathered that *Daniel* continued one and twenty daies in prayer. (Not alwaies without any intermission he so long prayed, but alwaies every day in that time he returned to extraordinary prayer,) for so long he was in his affliction, and eat no pleasant bread. (Now fasting and sorrow in the Saints are companions of prayer,) besides the Angell of God came to him at the end of those three weeks (when his extraordinary prayers are to be supposed to end) and said to him, *From the first day that thou didst set thine heart to understand, and to humble thy self before thy God, thy words were heard.* Here he sheweth that with Daniels humiliation prayer was royned, else how could his words be heard. Secondly, that there were diuers daies spent therein, else he would not say from the first day, <sup>f</sup> now that first day being the beginning of the three weeks; and the Angell comming at the end of the three weeks, it is like he continued his extraordinary prayen so long. *Daniel* indefinitely saith that he

<sup>a</sup> *Sam. 35. 37.*

<sup>b</sup> *Exodus 32. 34.*

<sup>c</sup> *Gen. 32. 24.*

<sup>d</sup> *Ex. 34. 28.*

<sup>e</sup> *Exodus 32. 12.*

<sup>f</sup> *Exodus 32. 12.*

<sup>g</sup> *Exodus 32. 12.*

<sup>h</sup> *Exodus 32. 12.*

<sup>i</sup> *Exodus 32. 12.*

<sup>j</sup> *Exodus 32. 12.*

<sup>k</sup> *Exodus 32. 12.*

<sup>l</sup> *Exodus 32. 12.*

<sup>m</sup> *Exodus 32. 12.*

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<sup>s</sup> *Exodus 32. 12.*

<sup>t</sup> *Exodus 32. 12.*

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<sup>w</sup> *Exodus 32. 12.*

<sup>x</sup> *Exodus 32. 12.*

<sup>y</sup> *Exodus 32. 12.*

<sup>z</sup> *Exodus 32. 12.*

<sup>aa</sup> *Exodus 32. 12.*

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<sup>pp</sup> *Exodus 32. 12.*

<sup>qq</sup> *Exodus 32. 12.*

<sup>rr</sup> *Exodus 32. 12.*

<sup>ss</sup> *Exodus 32. 12.*

•TJL.69.1

*Intencio ficit  
non est obren-  
da quod si  
perdurare non  
potest, ita si  
perduraverit  
non cito est  
rumpendia  
sunt tempore  
"Matteus 10:  
"Luke 8:9-10  
"Mat. 10:4-5  
et 12:32  
et 12:45-50  
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## Occasions of extraordinary prayer.

21 S.A.J., II,

b7P/scl,§ 1,12

*sayed all he was weary, till his strength failed, when hee, expresting his infirmitie, said*

For extraordinary performance, he which prayeth  
must consider his own strength and ability, and not  
endeavour to goe beyond that; for this is so prefera-  
cristice before mercy - which is against God's will.

Never make this branch of extraordinary prayer be severed from the other. I mean concinnance in time from temerity in heart. For though prayer may be extraordinarily fervent when it is not long continued, as Christ's prayer, yet ought not pray to long to continue; except it be hearty and ferventise for then will it be no longer when short; much bubbling; and a slofe; long prayers which Christ reproacheth in vñ good cause. Wm.

Thus hawking in general showed what is extraordinary powers for such a terrible destruction; and this, though you might suppose, I will further destroy. First, the destruction thereof. Secondly, shelter. Thirdly, injuries thereto. (which is an English word) Last and finally on the last. The occasion must be extraordinary of his power, which may be drawn from the heads of independent

Fonble Augg it; bry be withheld; extraordinary pray-  
er must be used to obtaine them (as thus I have ob-  
tained a lance) if they be withdrawnne and taken away,  
to recover them againe (which had beene the joy of his  
saluation referred to him). In these two examples we see  
both temporall and spirituall blessings, to be occasions  
of extraordinary prayer. Besides when we expecte  
any thing that referrith to an extraordinary blessing, ex-  
traordinary prayer is to be used. As when we preparre  
our selues to sanctifie the Sabbath, to partake of the  
holy Communion, or to have our child baptised; like-

12

wile when we怠慢，is seth illo nay, waighty calling,  
or offish especially when Ministers are ordained, or first  
seth out us. Christ prayed extraordianarily, when hee  
chose his Apisitels (Luke 6. 12, 13.) so did also the Church  
when it sent forth Paul and Barnabas, (Actis 13, 3.) And  
when they ordained Elders, (Actis 14, 2.) <sup>John 17. 17.</sup>  
Ludgemen are either sinnes or punishments of sinne.  
In regard of sinne, extraordinary prayer is to be made,  
either to free us from temptation thererof, (as Paul Rom. 7. 24  
prayed with great stedyness, saying, O whetched man  
that I am who shall deliuer me from the body of this  
death; <sup>d 2 Cor. 13. 8.</sup> and again he prayed thrice against a tempta-  
tion; yes Christ expressly commandeth his Disciples  
to watch and pray that they enter no into temptation) <sup>e Mat. 26. 41</sup>  
or to pardon such sinnes as haue been committed, and  
lie heavy vpon our conscience, because they are in  
their kind notorious, or we haue long continued in  
them. (as is shewed Daniel very earnestly to pray, as also  
Peter and Manaes <sup>f Psal. 51. 1 &c</sup> <sup>g Mat. 26. 75</sup> <sup>h 2 Chro. 33. 13</sup>)

Punishments of sinne are either threatened, or inflicted. They may by extraordinary prayer be prevented, (as the destruction of Nineveh, threatened by Nahual was) <sup>i Ion. 3. 9</sup> <sup>k 2 Chro. 33. 12</sup> they may be remoued (as Manaes captivity was.)

As ordinary prayen is to be made for others, as well  
as for our selues, so likewise extraordinary prayer is to  
be made for others as lust occasion is offered. <sup>l Moses Ex. 32. 31. 32</sup> his extraordinary prayen as for the sinne of the Isra- <sup>m Ezra 9. 1 &c</sup>  
elites, and for Gods judgement threatened against them,  
so was <sup>n</sup> Ezra's prayer.

The helps affoorded to extraordinary prayer are <sup>o</sup> Fasting <sup>p</sup> helpes to ex-  
especially two, <sup>s</sup> Fasting <sup>t</sup> in vaine trying bringeth <sup>u</sup> to extraordinary  
<sup>v</sup> Vasing <sup>w</sup> being two fountaines of prayer.

When the Prophet called Gods people after an extraordinary manner to call vpon God, hee bade them *sanctifie a fast.* Oft is this commanded and also commended to vs by the examples of Gods Saints, and that not onely in the old Testament but also in the new. Where Christ excuseth his Disciples for not fasting while he was with them, he saith, *the daies will come when they shall fast.* How oft is it mentioned in the Acts that the Christians fasted. At Antiochis when they sent forth Paul and Barnabas, they fasted and prayed. When they ordained Elders, they praised and fasted. When Paul and they which were with him in a ship were in great danger of their liues, they fasted long. The Apostle expressly saith of himselfe, that he was in fasting often.

*Reason.*

This help is to be added to extraordinary prayers,

- To sharpen them, and to quicken our spirits, and rouse vp our dull hearts. For as fulnesse maketh a man heavy in body and spirit, so fasting maketh him light in both.

- To testifie our humility, and manifest our vnworthinesse of the least of Gods blessings. For by our voluntary abstinence from Gods creatures, we shew that we are vnworthy of the least crum of bread, and drop of water.

- To subdue our wanton flesh; and corrupt lusts: pampering our bodies maketh them strong: but fasting beateth them downe: if they be not weakened and tamed they will much interrupt our prayers. The Apostle implieth, that while man and wife give themselves to fasting and prayer, they may the better abstaine.

- To manifest our great griefe, for prouoking Gods wrath

wrath either to inflict or threaten any judgement, and our vehement and earnest desire of the blessing which God withholdeth, or hath taken away. When we fast, because God is provoked, we doe after an holy manner take vengeance of our selues. When we fast to procure a blessing, we shew we prefer that blessing before our ordinary good.

Making of voweis is both expressly commanded (Psal. 76. 1.) and also hath been by Godes children much practised. *Isaiah vowed a vow to God as he was going to his uncle Laban* (Gen. 28. 20. 31) So did *Ananias* (1. Cor. 1. 1.) *David* (Psal. 132. 2.) and many other Saines.

*Vowing* is so proper to praying that the Greek word which in the new testament most usually signifieth prayer, seemeth to be drawn from a vow.

1 To vow in praying doth much sharpen our prayers, and make vs more eagerly call vpon God.

2 It doth manifest a very earnest desire of obtaining the thing wee desire: if argueath that wee are willing to doe any thing, or part with any thing to obtaine it.

*Object.* This was a thing belonging rather to the pedagogy of the Iewes, then to the ripe age of Christians vnder the Gospell.

*Answe.* Indeede because the Church before Christes time was but in her non-age, in comparison of that man-age whereunto since Christes time it is growne, voweis were more usuall then, then now. Yea at that time their voluntary voweis were parts of Gods worlhippe, as other rites and ceremonies which were inioyned them of God, whereunto weare not now so stricktly bound. So as there is somedifference betwixt

535  
Vowes an help  
to extraordi-  
nary prayer.

Ea proprie-  
tate intelligenda est o-  
ratio, quam fa-  
cimus ad vo-  
tam id est opere  
in ergo. August.  
epist. 59.

Reasons.

the time of the Lawe, and of the Gospell in this respect. Yet notwithstanding are not all vowed and the vise of them vtterly abolished : they still remaine lawfull and helpfull vnto vs.

Eph.4.13.

For though wee are attained to a riper age then that of the Iewes, yet are wee not come to a perfect age : we are but children in regard of *that measure of the age of the fulnesse of Christ*, whereunto the spirits of iust and perfect men in Heauen attaine. So as still wee haue neede of helps : and among other helps, this of vows is needfull, and may bee profitable vnto vs.

Directions for  
making vowedes

Wherefore for our direction in vsing this helpe, wee must obserue what things concur to the making of a good and lawfull vow: even those foure things whereby euery thing is made good, the foure causes, which are, 1. The maker of the vow. 2. The matter of it. 3. The manner thereof. 4. The end.

1. The person who maketh a vow, must be both of vnderstanding, and also of power to make it. In voweding wee haue to doe with God, who must not bee dallied withall, nor mocked. They who deale with him must well conceive what they doe; ( wherefore Ideots, children, frensic persons, and such like, are not fit to vow) they must also haue an ability to performe what they vow (wherefore such as are vnder the authortie and command of others may not vow in such cases wherein their Gouvernours may crosse their vow.)

40.23.12

2. The thing vowed must be both lawfull and possible. To vow to commit a sinne (as the Iewes vowed to kill *Paul*) is a double iniquity. To vowe that which wee are not able to doe (as many who vow perpetuall continency) is a plaine mockery.

3. In

3 In regard of the manner, a vow must bee made freely and maturely. A vow is a kinde of spirituall offering, it must therefore bee a free will offering, orelse <sup>a Psal.119.</sup> can it not bee acceptable to God. It is not meete for parents to force their children, or any man to force another to make a vow.

A vow is also a matter of weight, it must bee made in judgement vpon due consideration & deliberation, not rashly or vnaudisely. <sup>b</sup> Herein did *Ieptha* (though otherwise a good man) offend. Rash vowes cause either much mischeefe, or much repentance. <sup>b 2nd.11.30,31</sup>

4 There be two maine ends of a vow. One to prevent or redresse some sinne, (as for a man which is of a flexible disposition, and much drawne away by vaine company to vow against such and such company : or for a man that hath a light braine, and is soone made drunken with strong beere and wine, to vowe against these.) The other to hold a man close to some duty; as to vow every day to reade so much of the scripture, morning and euening to pray, to sanctifie the Sabbath, &c.

A vow being thus made, we are bound in conscience to performe it; <sup>c</sup> Pay therefore that which thou hast vowed. <sup>c Zel.5.4,5.</sup> ed. It is better that thou shouldest not vow, then that thou shouldest vow and not pay it. <sup>d</sup> Now if you will vowe

As the occasions of fasting and vowing are publike or priuate, so must they bee done publickly or priuate-  
ly. Because there was a publike iudgement on the land,  
<sup>e</sup> saith the Prophet called the people to a publike fast. So <sup>d Joel.2.14</sup>  
likewise <sup>f</sup> Ezra caused a publike vow to be made of all the <sup>e Ezr.10.3</sup>  
people. <sup>g</sup> Anna's occasion was priuate and particular, <sup>f 1 Sam.1.8,</sup>  
accordingly was her <sup>g</sup> fast and <sup>h</sup> vow.

§ 37  
Motives to  
extraordina-  
ry Prayer

Weighty motives there be to stirre vs vp to extraordinary prayer.  
¶ **I** sheweth that we goe along with Gods good guiding providence, so that we obserue Gods iudgements, and are moved with them, and take notice of his blessings, and are accordingly affected: that as the iudgements of God are greater, so our supplication & humiliation more extraordinary: as his blessings more needfull and scanty, so our petitions more earnest and fervent: and as they are more excellent and plentiful, so our thanksgiving more solemne. They who content themselves with their ordinary manner of praying (like mil-horses going round in their usual track) & never take any occasion of extraordinary prayer, but thinke all is well because they are not *Atheists*, which never call vpon God, plainly discover how little they regard Gods dealing with them: If they did, as God dealt extraordinarily with them, so would they extraordinarily carrie themselves towards God.

Extraordinary prayer is extraordinarily powerfull and effectuall, either for the preventing and removing great judgements; or for the obtaining and recovering singular blessings, as wee have before shewed.

If we well obserue Gods dealing with vs, and the severall occasions of extraordinary prayer from time to time afforded vs to vs, we eten not but condigne our selues for neglect of this duty, & extraordinarily humble our selues, evē because we haue not extraordinarily  
praised

praiied, as iust occasion hath often times beene given vnto vs. How many iudgements hath God laid vpon vs, yeare after yeare? Strange sicknesses, extraordinary fiers, frosts, inundations of waters, droughts when raine was needfull, tempestuous and rayny weather when calme and faire weather would haue beeene very acceptable, with the like. Among other publike iudgements I cannot let passe that soare, heauy, grieuous stroake whereby the life of that worthy admirable Prince was taken away vpon the sixt of November 1612. Had extraordinary prayer in time beene vsed, no doubt but many of these iudgements might haue beeene preuented. Would there be so many insufficient, idle, careles, corrupt Ministers as are in many places? or would the diligence and paines of many learned and faithfull Ministers bee so fruitlesse as it is, if extraordinary prayer were more vsed? What may be the reason that many marriages, offices, callings, &c. are so vnprosperous? that many Christians long lie vnder soare and greeuous temptations and crolles, that other judgements are inficted vpon their families, their children, yea and their owne persons, and many needfull blessings denied? Surely this duty is not vsed as it ought to bee. Let it therefore more frequently and consciounably be vsed.

Thus haue I delivered the severall kindes of prayer. The next branch is concerning the *time*, which by the Apostle is limited with no distinct time, but indefinitely set downe vnder this generall particle *always*.

If this circumstance be simply taken without any limitation, it implieh aot onely a great inconuenience, but also a plaine impossibility. For is it not inconuenient that wee shoulde attēnd wholly and onely on pray-

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er; and so neglect the Word, Sacraments, and other duties of piety? yea also all duties of iustice and charity to our neighbours? Is it possible that *awiales* wee should pray, and not eate, drinke, sleepe, and doe such other things as a nature necessarily requireth?

*Answe.* If the true meaning of the Apostles phrase be obserued, no such incongruity or impossibility will follow vpon it. In the originall it is thus set downe word for word *"in every season."*

The Greeks make a difference betwixt *time*, & *season*: and in the scripture they are also distinguisched. *Time* is more generall, *season* implieth that part of time which is fit for doeing a thing. This phrase then being tranlated *in every season*, implieth that as any iust occasion is offered, we must pray.

*Obiect.* The Euangelist vseth the word which properly signifieth *awiales*, and so doth the Apostle in laying downe the point of thanksgiving, and another phrase of the like extent saying, *"pray without ceasing."*

*Answe. 1.* Generall phrases must be expounded by particular and distinct phrases.

2 Those generals doe sometime signifie no more then very often: so are *Solomons* seruants said to stand *auer*, or continually before him. so we say of a student that is much in his study, hee is *awiales* or continually there: so of a weoman that tarrieth much at home, she is *auer* in her house. But more distinctly to shew the meaning of this circumstaunce,

3 It is to bee taken inclusively, including every part of time, and excluding none, neither day nor night, whether wee are alone or in company, in the middest of busynesse, or free from busynesse, at what time soever occa-

*¶ 1 Cor. 14.26.*  
*¶ 2 Cor. 14.26.*

*¶ Acts 1.7*  
*¶ Thes. 5.1*

*¶ 1 Cor. 14.26.*  
*Luk. 18.1.*  
*Eph. 5.10.*  
*¶ 1 Thes. 5.17*

*¶ 40. Armo.*

*¶ 1 Cor. 10.8*

occasion is giuen, wee must pray.

2 It signifieth a dayly and constant performing of this holy exercise: thus the sacrifice which vnder the Lawe was constantly offered vp euery day, morning & evening, is said to bee offered vp <sup>a Ex. 29.38.42.</sup> continually, and called a continuall burnt offering.

3 It implyeth that besides our ordinary and set times of prayer wee must take extraordinary occasions to call vpon God.

4 It intimateth a continual preparation of the heart alwaies, euen every momēt ready to be lift vp to God in prayer. As the aire with the leaſt blast of winde is moved, and a feather with the least motion of aire is lifted vp, so must our hearts in petition and thankſgiuing.

Thus this phrase being rightly taken affordeth no iuft ground to those heretiques called <sup>b</sup> Euchites, who would seeme to ſpend ſo much time in prayer as they neglected all other duties: like to whom were the heretiques called <sup>c</sup> Mefſalians. But it affordeth vnto vs many good instructions for prayer.

1 Christians ought to haue ſet times of prayer every day. This is implied in the fourth petition, where *this day* is expressed, to ſhew that the next day wee must pray againe, and every day ſay *this day*. This is also prefigured by that continuall burnt offering, whereof I ſpake before. <sup>d</sup> David exhorteth heereunto ſaying, Sing unto the Lord, praise his name from day to day: and promileth to perform as much himſelf ſaying, <sup>e</sup> I will bleſſe thee dayly, and praise thy name for ever and ever.

1 We dayly ſtand in neede of Gods blessings, both Reasons. of the continuance of his old blessings, and alſo of beſtowing new blessings. Needfull it is therefore that euery

euery day wee shoulde pray for them.

2 The graces of God in vs are subiect every day to decay : now praier is as foode, whereby those graces are preserued, reuiued, and increased. Dayly wee take bodily foode? Dayly also let vs vsse this spirituall foode,

3 Euery day wee are subiect to assaults of our spirituall enemies, who are neuer wearied : and vnto many dangers of soule and body. But prayer is the most principall meanes to keepe vs safe from all.

There are also like reasons for thanksgiving alwaies, day after day. For God ladelith vs dayly with his blessings: euery day, yea euery hower both Gods former blessings are continued and renewed , and also new blessings bestowed. Is thy life, health, liberty, or any other blessing, matter of thanksgiving this day ? Then if the same be renewed the next day, it is also matter of thanksgiving the next day , and so day after day. Continuall matter of thanksgiving requireth continuall thanksgiving.

*Ques.* How often a day is it meete we shoulde pray, and at what times?

*Answ.* Not to speake of sudden ejaculations, which wee shall touch by and by, it is meet that solemn prayers bee made at least twice a day. The fittest time for which is the morning and the euening. In the morning to praise God for our rest the night before, and to craue his protection ouer vs , and his blessing vpon vs the day following. In the euening to praise him for the blessings receiuued that day, and to craue his protection in the night when wee sleepe. Thus shall this spirituall sacrifice of the <sup>e</sup> calmes of our lippes bee answerable to that <sup>f</sup> dayly outward sacrifice of lambes, vnder the Lawe,

Lawe, whereof one was to bee offered in the morning, the other in the euening. This time <sup>s</sup> David prescribeth g *Psal. 92. 1.* saying to God, *It is a good thing to declare thy louing kindnesse in the morning, and thy truth at night:* yea <sup>b</sup> David <sup>b & 55.47</sup> went further, and saith, *Evening and morning, and at noone wil I pray.* Which times it is likely that Daniel obserued, for hee prayed <sup>i</sup> three times a day. Daniel yet further saith, <sup>i Dau. 6.10</sup> <sup>b Psal. 144.</sup> <sup>k</sup> *Seuen times a day doe I praise thee.* But that I take to be meant of some extraordinary occasions, because his ordinary course was set downe before: or else a set number for an vncerteren, *seven times,* that is often times, and so meant of sudden prayers.

Against this doe they offend who never pray but at Church vpon Sabbath daies, or some other solemn daies, or if euer at home, onely then when some extraordinary occasion is offered, as if they, or some of theirs be sickle, if they feare some judgement, or want some great blessing. What hope can such haue to bee heard in their great needs, who otherwise would not call vpon God?

2 Such set times as are appointed for daily prayer would constantly be kept. Else wee doe not in every season alwaies without intermission pray. The Lord saith of the fore-named dayly sacrifice vnder the Lawe, <sup>i</sup> *Ye shal observe to offer unto me in their due season mine offering, &c.* implying thereby, that they should not fail nor miss of their due season and accustomed time. Feare of death could not turn Daniel from his course: he prayed (notwithstanding the Kings contrary decree) *three times a day as he did afore-time.* This phrase *as afore-time,* impieth a constant course.

Great

<sup>5 40</sup>  
<sup>a</sup> Be constant  
in keeping set  
times.

<sup>b</sup> *Noim. 28.3.*

## Reasons.

Great reason there is that wee shold bee constant, for

**I.** There is in vs a naturall proaneesse to waste cold, and faint in prayer. Water is not more proane to bee cold, nor an heauy weight to fall downward, then wee to wax dull in this beauenly exercise. Wherefore as fire must constantly be put vnder water to keepe it hot, and a weight must constantly be wound vp to keep it from the ground, so must wee by constant praier quicken vp our soules, and keepe them aloft.

**II.** The Deuill will take great aduantage by once admitting it, and moue vs to omit it againe and againe, and so by degrees bring vs to an vtter disuse of it. Assuredly they which once omit their course of praying, shall finde the next timethay cometo pray, amore then vsuall dulnesse thereto: which is partly thorow Gods iust judgement, who thus punishment our neglect of this duty, partly thorow our naturall indisposition thereto, and partly thorow the subtily and malice of the devill, who thus seeketh to diuert vs cleane from our course.

**Quest.** What difference is there betwixt this constant obseruing set times, and popish canonickall houres of praiers?

Canonicall  
houres

**Answ.** I Their canonickall houres are grounded on superstition, as the reasons which they themselues alleadge, doe shew: for they appoiate seuen houres of praier for every day. The first before day, because Christ was then taken. The second at the first howre, because then he was led to *Pilat*. The third at the third howre, because then hee was mocked. The fourth at the sixt howre: because then hee was crucified. The fift

at

at the ninth howre, because then hee gaue vp the Ghost. The sixt in the euening because then he was taken from the Crosse. The seuenth in the compleitory, because then he was buried. These reasons are superstitious, no good grounds. In other howres wee may finde other things done to Christ, as his bringing to *Annes*, to *Giphias*, to *Herod*, his accusations, scourging, &c. and so make every howre a canonicall howre for praier. Wee haue better reasons as I shewed before.

2. They place religion in the very obseruing of set times. Wee doe not so : for wee set not the same continuall for all, some may hold out an howre, some halfe, some but a quarter, some longer while, some shorter. Neither doe we tie all to the same howre. A strong able person that vseth to rise betimes may pray at three or fourte, or five of the clock in the morning, as soone as he riseth. Another that is weake, and not able to rise so soone, may when hee can rise,

They content themselves with saying ouer so many prayers as may be in such a set time, though their hearts goe not with one word: for their prayers being in latyn, many cannot understand what they pray. Wee account such prayers meere lip-labour. Neither do we measure our prayers by a set time, but we measure our time by our devotion and affection in pray-  
er.

4. They appropriate their canonicall hours to ecclesiasticall persons onely, as Priests, Munks, Nunneres, &c. Wee make our dayly times of prayer common to all Christians: because prayer is a duty belonging to all.

5. Some of their hours, namely, at midnight are  
very